



Rev. Holland delin.

R. White sculp.

The Rev.^d M^r. Philip Henry
Minister of the Gospel. Ob: Jun: 24. 1696

Aet. 68.



Henry (M) L A N 256122
ACCOUNT
OF THE
Life and Death
OF
Mr. Philip Henry,

Minister of the G O S P E L, near
WHITCHURCH in *SHROPSHIRE*.

Who Dyed *June 24. 1696.* in the
Sixty Fifth Year of his Age.

WITH
Dr. *B A T E S*'s Dedication.

The Third Edition;

In which is Added, a S E R M O N Preach'd on Oc-
casion of the D E A T H of his Pious Relict,
Mrs. Katherine Henry, in the Year, 1707. By her Son.

L O N D O N:

Printed for *J. Lawrence*, at the *Angel* in the *Poultry*,
J. Nicholson, at the *Kings-Arms*, *J. and W. Sprint*, at
the *Bell* in *Little-Brittain*, and *P. Cliffe* and *D. Jackson*,
at the *Bible* and *Three Crowns* in *Cheapside*. 1712.

ACCOUNT

of the



of the

Minutes of the G.O.S.T. 1881

Who Dated 1881

Dr. D. M. T. H. W. 1881

in which is contained a list of names of the members of the G.O.S.T. 1881

at the time of the first meeting of the G.O.S.T. 1881

TO HIS

Much Honoured Friend,

Sir *Henry Ashurst*,

BARONET.

SIR,

THE Ministers of the Gospel are, in the Scripture Language, Stars in the right hand of Christ, to signify their diffusive Light, and beneficial Influences. As in the future State of the Resurrection, some Stars shall differ from others in Glory; so in the present State of the Regeneration, some Ministers are distinguished from others, by a brighter Eminence in their Endowments, and a more powerful Emanation of Light in their Preaching. Of this Select Number was Mr. Philip Henry, in whom there was a Union of those Real Excellencies of Parts, Learning, and Divine Graces, that signaliz'd him

A 3 among

The Dedication.

among his Brethren. This does evidently appear in the Narrative of his Life, drawn by one very fit to do it : As having had intire Knowledge of him, by long and intimate Conversation ; and having by his Holy Instructions, and the Impression of his Example, been made partaker of the same sanctifying Spirit. The describing the external Actions of Saints, without observing the Holy Principles and Affections from whence they derived their Life and Purity, is a defective and irregular Representation of them. 'Tis as if an Account were given of the Riches and Fecundity of the Earth, from the Flowers and Fruits that grow upon it, without considering the Mines of precious Metals contain'd in its Bosom. Now only an inward Christian that has felt the Power of Religion in his Heart, can from the Reflection upon himself, and his uncounterfeit Experience, discover the Operations of Grace in the Breasts of others.

Mr. Henry was dedicated to the Service of Christ by his Mother, in his Tender Age. His first Love and Desires, (when he was capable to make a judicious Choice) were set upon God. He entred early into the Ministry, and consecrated all the Powers of his Soul, Understanding, Memory, Will and Affections, with his Time and Strength, to the Service of Christ. And such was the Grace and Favour of God to him, that he lost no Days in his Flourishing Age, by satisfying the voluptuous Appetites ; nor in his declining Age by Diseases and Infirmities,

The Dedication.

Infirmities, but uncessantly applied himself to his Spiritual Work. He was called to a private place in Wales, but his shining Worth could not be shaded in a Corner. A Confluence of People from other Parts attended on his Ministry. Indeed the Word of Truth that dies in the Months of the cold and careless, (for they are not all Saints that serve in the Sanctuary) had Life and Spirit in his Preaching : For it proceeded from a Heart burning with Zeal for the Honour of Christ and Salvation of Souls. Accordingly he suited his Discourses to the Wise and the Weak : And imitated the Prophet, who contracted his Stature to the dead Body of the Widows Son, applying his Mouth to the Mouth of the Child, to inspire the Breath of Life into him. The poor and despised were instructed by him, with the same compassionate Love and Diligence as the Rich, notwithstanding the Civil Distinction of Persons, which will shortly vanish for ever : For he considered their Souls were of the same precious and immortal Value. In the Administration of the Lord's Supper, he express'd the just Temperament of Sweetness and Severity : With melting Compassion he invited all relenting and returning Sinners to come to Christ, and receive their Pardon sealed with his Blood : But he was so jealous of the Honour of Christ, that he deterr'd by the most fearful Consequences, the rebellious that indulg'd their Lusts, from coming to partake of the Feast of the unspotted Lamb. He was not allur'd by Temporal Advantage (which

The Dedication.

is the Mark of a Mercenary) to leave the first Place, where by the Divine Disposal, he was seated.

When the fatal Bartholomew-day came, tho' he had fair Hopes of Preferment, by his Attendance upon the King and Duke of York, in their early Age, of which the Remembrance might have been reviv'd; yet he was guided by a Superior Spirit, and imitated the Self-denial of Moses (a Duty little understood, and less practised, by the Earthly-minded) rather choosing to suffer Affliction with the People of God, than to enjoy the good things of this World. As the Light of Heaven when the Air is stormy and disturb'd, does not lose the Rectitude of its Rays: So his enlighten'd Conscience did not bend in Compliance with the Terms of Conformity, but he obey'd its sincere Judgment.

After his being Expell'd from the place of his publick Ministry, his Department was becoming a Seat of Peace. He refus'd not Communion with the Church of England, in the Ordinances of the Gospel, so far as his Conscience permitted. Yet he could not desert the Duty of his Office, to which he was, with Sacred Solemnity set apart. He was Faithful to improve Opportunities for serving the Interest of Souls, notwithstanding the Severities inflicted on him. And after the restoring our Freedom of Preaching, he continued in the Performance of his delightful Work, till Death put a Period to his Labours.

After

The Dedication.

After this Account of him as a Minister of Christ, I will glance upon his Carriage as a Christian. His Conversation was so Holy and Regular, so free from taint, that he was unaccusable by his Enemies: They could only object his Nonconformity as a Crime. But his vigilant and tender Conscience discover'd the Spots of Sin in himself, which so affected his Soul, that he desir'd Repentance might accompany him to the Gate of Heaven: An excellent Testimony of Humility, the inseparable Character of a Saint. His Love to God was Supreme, which was declared by his chosen Hours of Communion with him every Day. The Union of Affections, is naturally productive of Union in Conversation. Accordingly our Saviour promises, He that loveth me shall be loved of my Father; and I will love him, and will manifest my self to him: And he repeats the Promise, If a man love me he will keep my Words: And my Father will love him, and we will come to him, and make our abode with him. To his special and singular love to God, was joyned a universal Love to Men: He did good to all according to his Ability. His forgiving of Injuries, that rare and difficult Duty was eminently conspicuous in the sharpest Provocations. When he could not excuse the Offence, he would pardon the Offender, and strive to imitate the perfect Model of Charity express'd in our suffering Saviour: Who in the Extremity of his Sufferings, when resentments are most quick and sensible, pray'd for his cruel Persecutors.

His

The Dedication.

His filial Trust in God was correspondent to God's Fatherly Providence to him. This was his Support in times of Tryal, and maintain'd an equal Temper in his Mind and Tenor in his Conversation. In short, he led a Life of Evangelical Perfection, most worthy to be honourably preserved in the Memory of future Times. The following Narrative of it, if read with an observing Eye, how instructive and affecting will it be to Ministers, and apt to transform them into his Likeness?

Thus, Sir, I have given a short View of the Life of that Man for whom you had such a high Veneration, and dear Love. It argues a clearer Spirit, and a Diviner Temper than is usual in Persons of conspicuous Quality, when Holiness is so despicably mean in the Esteem of carnal Men, to value it above all Titles and Treasures, and the perishing Pride of this World. I am perswaded it will be very pleasing to you, that your Name and excellent Mr. Henry's, are join'd in the same Papers.

I am,

S I R,

Your very Humble and Faithful Servant,

WILLIAM BATES.

A
P R E F A C E
T O T H E
R E A D E R.

THAT which we aim at in this *Undertaking*, and which we would set before us, at our Entrance upon it is, not so much to embalm the *Memory* of this good Man (though that also is *Blessed*) as to exhibit to the World a Pattern of that *Primitive Christianity*, which all that knew him well observed to be exemplified in him, while he lived; and when they saw the *End of his Conversation*, as it were with one Consent, *desir'd* a publick and lasting *Account* of, or rather *demand'd* it, as a just *Debt* owing to the World, by those into whose Hands his Papers came, as judging such an *Account* likely to conduce much to the Glory of God's Grace, and to the Edification of many, especially of those that were acquainted with him. He was one whom the Divine Providence did not call out (as neither did his own Inclination lead him) to any very *publick* Scene of Action: He was none of the *forward* Men of the Age; that

A P R E F A C E

that make themselves talked of: The World scarce knew that there was such a Man in it. But in his low and narrow Sphere, he was a *burning and shining* Light, and therefore we think his Pious Example is the more adapted to *general Use*, especially consisting not in the *Extasies* and *Raptures* of Zeal and Devotion, which are looked upon rather as *admirable* than *imitable*: But in the long Series of an even, regular, prudent and well-ordered Conversation, which he had in the World, and in the ordinary Business of it, with *Simplicity* and *Godly Sincerity*; not with *fleshy Wisdom*, but by the *Grace of God*. It hath been said, that quiet and peaceable Reigns, though they are the best to live in, yet they are the worst to write of, as yielding least Variety of Matter for the Historians Pen to work upon: But a *quiet and peaceable Life in all Godliness and Honesty*, being the Sum and Substance of practical Christianity, the recommending of the Example of such a Life, in the common and familiar Instances of it; together with the kind and gracious Providences of God attending it, may be, if not as diverting to the *Curious*, yet every whit as useful and instructive to the *pious* Readers. If any suggest, that the Design of this Attempt is to credit and advance a Party, let them know, that *Mr. Henry* was a Man of no Party, but true *Catholic Christianity* (not debauch'd by Bigottry, nor leaven'd by any private Opinions or Interests) was his very Temper and Genius. According to the Excellent and Royal Laws of this Holy Religion, his Life was led with a strict and conscientious Adherence to Truth and Equity; a great Tenderness and Inoffensiveness to all Mankind; and a mighty Tincture of sincere Piety and Devotedness to God: And according to those sacred Rules we shall endeavour in Justice to

him,

to the R E A D E R.

him, as well as to our Reader, to represent him in the following Account; and if any Thing should drop from our Pen, which might justly give Offence to any, (which we promise industriously to avoid) we desire it may be looked upon as a false Stroke; and so far not truly representing him, who was so *Blameless and Harmless, and without Rebuke*. Much of our Materials for this Structure we have out of his own Papers, (especially his Diary) for by them his Picture may be drawn nearest to the Life, and from thence we may take the truest Idea of him, and of the Spirit he was of. Those Notes being intended for his own private Use in the Review, and never communicated to any Person whatsoever; and appearing here (as they ought to do) in their own native Dress, the candid Reader, will excuse it, if sometimes the Expressions should seem abrupt, they are the genuine, unforced, and unstudied Breathings of a gracious Soul; and we hope will be rather the more acceptable to those, who through Grace, are conscious to themselves of the same devout and pious Motions; for as in Water, *Face answers to Face*, so doth one sanctified and renewed Soul to another; and (as Mr. Baxter observes in his Preface to Mr. Clark's *Lives*) *God's Graces are much the same in all his Holy Ones*; and therefore we must not think that such Instances as these, are extraordinary Rarities; but God bath in wonderful Mercy rais'd up many, by whose Graces even this Earth is perfumed and enlightened. But if one Star be allowed to differ from another Star in Glory, perhaps our Reader will say, when he hath gone through the following Account, that Mr. Henry may be ranked among those of the *First Magnitude*.

POST.

POSTSCRIPT.

THIS Account of the Life and Death of my Honour'd Father, was first Publish'd the Year after he died; and in a little Time there was a Second Impression of it, in which many considerable Errors of the first were amended: It having now been long out of Print, and often enquir'd for, this Third Edition comes Abroad at the Request of many who have found this Portrature of a Nathaniel, an Israelite indeed, a genuine Son of faithful Jacob, that plain Man dwelling in Tents, very serviceable to themselves and others both for Direction, Quickning, and Encouragement in the Ways of God and Godliness, for even this Way as well as in Conversation, as Iron sharpens Iron, so a Man sharpens the Countenance of his Friend.

Frequent mention being made in the Book of the Comfort he had in all the Branches of his Family, whom with Satisfaction he saw planted in Families of their own, it may not be amiss here to mention the Changes which the Divine Providence made among them, soon after the Lord had taken away our Master from our Head, who was a daily Intercessor for us.

In the Year 1697. (the Year after my Father died) two of his Four Daughters died in Chester of a malignant Fever, within Three Weeks one of another; Two excellent Christians; and one of them, by some Papers of her
Writing

P O S T S C R I P T.

Writing found after her Death, appearing to have had such an experimental Acquaintance with the Principles, Powers, and Pleasures of the Spiritual and Divine Life, as few Christians that have more than doubled her Tears attain to.

In the Year 1699. Two of his Four Sons in Law died likewise in Chester, within Four or Five Months one of another, both of them useful good Men in their Places, and Blessings to their Families. One of them was Dr. John Tylston, a Physician, like St. Luke, a beloved Physician; some Time of Trinity Colledge in Oxford. Tho' he died at 35 Years of Age, he was for several Years very Eminent and of great Repute in his Profession. He was a Universal Scholar, had abundance of Knowledge, and us'd it aright; and was a very devout, serious, conscientious Christian, and one that made it his Business to do good. Many excellent Papers he also left behind him, full fraught with Proofs both of his Learning and Piety. He was greatly and generally lamented, and his Memory is, and will be very precious in this City. Having this Occasion, I cannot forbear (even at this Distance of Time) dropping some Tears afresh over his Dust, thus publicly; for he was to me as my own Soul; and upon every Remembrance of him I must still say, as I did then, what David said of Jonathan, I am distressed for thee my Brother, very pleasant hast thou been unto me.

It pleas'd God graciously to prolong the Life of my Dear and Honoured Mother, almost Eleven Years after my Father, very much to the Comfort of all her Relations; she continued to the last at her House at Broad-Oak, where she was born, a great Example of Wisdom, Piety and Usefulness, and abounding in good Works; I think I may say in her Sphere and Capacity, she was not inferior to what my Father was in his. She was ve-

POSTSCRIPT.

by happy in a constant Calmness and Serenity of Mind, not easily disturb'd; which as it was a singular Gift of the Divine Grace, and an Instance of her Wisdom, so it contributed very much to her close and comfortable Walking with God, and her doing good: She liv'd and dy'd rejoicing in Christ Jesus, and in a pleasing Expectation of the Glory to be revealed. Dr. Benyon preach'd her Funeral Sermon in the Meeting-Place at Broad-Oak (not a Year before I preach'd his at Shrewsbury) on Heb. 6. 12. Be Followers of them, who through Faith and Patience inherit the Promises. The First Sermon I preach'd at Broad-Oak after that sad Occasion, I wrote over at large afterwards, designing for the Benefit not only of her Children, but of her Grand Children, of whom she had Twenty-three following her to her Grave. They have had it in Manuscript among them, and now in Compliance with the Desire of many of my Friends, I have here added it to this Edition of my Fathers Life, and 'tis all I have thought fit to add to it.

I confess I am not so solicitous as some perhaps may think I should be, to make an Excuse, and to ask Pardon for troubling the World with the little Affairs of my poor Family, and with the Indulgences of my Natural Affection to it; I design nothing in it but (if it may be by the Grace of God) to do good to plain People like my self.

Chesler,
Feb. 27. 1711.

MAT. HENRY

A N

ACCOUNT

OF THE

LIFE and DEATH

O F

Mr. PHILIP HENRY, &c.

CHAP. I.

Mr. Philip Henry's Birth, Parentage, early Piety, and Education at School.

HE was born at *White-hall*, in *Westminster*, on *Wednesday, August 24. 1631.* being *Bartholomew-day*. I find usually in his *Diary*, some pious Remark or other upon the Annual Return of his *Birth-day*: As in one Year he Notes, that the Scripture mentions but two who observed their *Birth-day* with Feasting and Joy, and they were neither of them Copies to be written after: viz: *Pharaoh, Gen. 40. 20. and Herod, Mat. 14. 6.* But (saith he) I rather observe it as a Day of Mourning and Humiliation; because shapen in Iniquity, and conceived in Sin. And when he had compleated the Thirtieth Year of his Age, he noted this, So old, and no older, Alexander was, when he had conquered the great World, but (saith he) I have not yet subdued the little World, my self. At his Thirty third Year he hath this Humble Reflection; A long time lived to small purpose, What shall I do to redeem it? And at another, I may Mourn as *Cæsar* did when he reflected upon Alexander's early Achievements, that others, younger

B

than

than I am, have done much more than I have done for God, the God of my Life. And (to mention no more) when he had lived Forty two Years, he thus writes; I would be loath to live it over again, lest instead of making it better I should make it worse, and besides, every Year and Day spent on Earth is lost in Heaven. This last Note minds me of a Passage I have heard him tell of a Friend of his, who being grown into Years, was asked how old he was, and answer'd, On the wrong side of Fifty: Which (said Mr. Henry) he should not have said; for if he was going to Heaven, it was the right side of Fifty.

He always kept a Will by him ready made, and it was his Custom yearly, upon the return of his Birth-day, to review, and (if occasion were) to renew and alter it: For it is good to do that at a set time, which it is very good to do at some time. The last Will he made bears Date, This 24th Day of August, 1695. being the Day of the Year on which I was born, 1631. and also the Day of the Year on which by Law I died, as did also near Two thousand Faithful Ministers of Jesus Christ, 1662. alluding to that Clause in the Act of Uniformity, which disposeth of the Places and Benefices of Ministers not Conforming, as if they were naturally dead.

His Father's Name was John Henry, the Son of Henry Williams of Brittons Ferry, betwixt Neath and Swansea in Glamorganshire. According to the old Welsh Custom (some say conformable to that of the ancient Hebrews, but now almost in all Places laid aside) the Fathers Christian Name was the Son's Sirname. He had left his native Country, and his Fathers House very Young, unprovided for by his Relations; but it pleased God to bless his Ingenuity and Industry, with a considerable Income afterwards, which enabled him to live comfortably himself, to bring up his Children well, and to be kind to many of his Relations; but Publick Events making against him at his latter End, when he died he left little behind him for his Children, but God graciously took care of them. Providence brought this Mr. John Henry, when he was young, to be the Earl of Pembroke's Gentleman, whom he served many Years: The Earl coming to be Lord Chamberlain, prefer'd him to be the King's Servant: He was first made Keeper of the Orchard at White-hall, and afterwards Page of the Back Stairs to the King's Second Son, James Duke of York, which place obliged him to a Personal Attendance upon the Duke.

Duke in his Chamber. He lived and dy'd a Courtier a hearty Mollurmer for his Royal Master King *Charles* the First, whom he did not long survive. He continued, during all the War-time, in his House at *White-hall*, though the Profits of his Places ceased, the King passing by his Door, under a Guard, to take Water, when he was going to *Westminster*, to that which they call'd his Tryal, enquir'd for his old Servant, Mr. *John Henry*, who was ready to pay his due Respects to him, and pray'd God to Bless his Majesty, and to Deliver him out of the Hands of his Enemies, for which the Guard had like to have been rough upon him.

His Mother was Mrs. *Magdalen Rochdale*, of the Parish of *St. Martins-in-the-Fields*, in *Westminster*. She was a vertuous pious Gentlewoman, and one that fear'd God above many: She was altogether dead to the Vanities and Pleasures of the Court, though she liv'd in the midst of them. She look'd well to the Ways of her Household; pray'd with them daily, catechized her Children, and taught them the good Knowledge of the Lord betimes. I have heard him speak of his learning Mr. *Perkins* his Six Principles, when he was very young; and he often mentioned, with thankfulness to God, his great Happiness in having such a Mother, who was to him as *Law* and *Eunice* were to *Timothy*, Acquainting him with the Scriptures from his Childhood, and there appearing in him early Inclinations both to Learning and Piety, she devoted him in his tender Years to the Service of God, in the Work of the Ministry. She dyed of a Consumption, *March 8. 1645.* leaving behind her only this Son and Five Daughters. A little before she dyed, she had this Saying, *My Head is in Heaven, and my Heart is in Heaven, it is but one step more, and I shall be there too.*

His Susceptors in Baptism were *Philip* Earl of *Pembroke* (who gave him his Name, and was kind to him as long as he lived, as was also his Son *Philip* after him) *James* Earl of *Carlisle*, and the Countess of *Salisbury*.

Prince *Charles* and the Duke of *York* being somewhat near of an Age to him, he was in his Childhood very much an Attendant upon them in their Play, and they were often with him at his Father's House, and they were wont to tell him what Preferment he should have at Court, as soon as he was fit for it. He kept a Book to his Dying Day, which the Duke

of York gave him; and I have heard him bewail the Loss of Two curious Pictures, which he gave him likewise. Archbishop Laud took a particular Kindness to him when he was a Child, because he would be very Officious to attend at the Water-Gate (which was part of his Father's Charge in *White-hall*) to let the Archbishop through when he came late from Council, to cross the Water to *Lambeth*.

These Circumstances of his Childhood he would sometimes speak of among his Friends, not as glorying in them, but taking Occasion from thence to bless God for his Deliverance from the Snares of the Court, in the midst of which it is so very hard to maintain a good Conscience and the Power of Religion, that it hath been said (though blessed be God, it is not a Rule without Exception) *Exeat ex aula qui velit esse pius*. The breaking up and scattering of the Court, by the Calamities of 1641. as it dashed the Expectations of his Court-preferments, so it prevented the Danger of Court-Entanglements: And though it was not, like *Moses's*, a Choice of his own, when come to Tears, to quit the Court; yet when he was come to Years, he always expressed a great Satisfaction in his Removal from it, and blessed God, who chose his Inheritance so much better for him.

Yet it may not be improper to observe here what was obvious, as well as amiable to all who convers'd with him; viz. that he had the most sweet and obliging Air of Courtesy and Civility that could be; which some attributed in part to his early Education at Court. His Mien and Carriage was always so very decent and respectful, that it could not but win the Hearts of all he had to do with. Never was any Man further from that Rudeness and Moroseness which some Scholars, and too many that profess Religion, either wilfully affect, or carelessly allow themselves in, sometimes to the Reproach of their Profession. 'Tis one of the Laws of our holy Religion, exemplified in the Conversation of this good Man, to Honour all Men. Sanctified Civility is a great Ornament to Christianity. It was a Saying he often us'd, *Religion doth not destroy good Manners*; and yet he was very far from any thing of Vanity in Apparel, or Formality of Complement in Address; but his Conversation was all natural and easie to himself and others, and nothing appear'd in him, which even a severe Critick could justly call *Affected*. This Temper of his tended very much

The LIFE of Mr. Philip Henry.

5

much to the adorning of the Doctrine of God our Saviour; and the general Transcript of such an excellent Copy, would do much towards the healing of those Wounds which Religion hath received in the House of her Friends by the contrary. But to return to his Story.——

The first Latin School he went to was at St. Martin's Church, under the teaching of one Mr. Bonner. Afterwards he was removed to *Battersey*, where one Mr. Wells was his School-master. The grateful mention which in some of his Papers he makes of these that were the Guides and Instructors of his Childhood and Youth, brings to mind that French Proverb to this purpose: *To Father, Teacher, and God All-sufficient, none can render equivalent.*

But in the Year 1643. when he was about Twelve Years old, he was admitted into *Westminster School*, in the Fourth Form, under Mr. *Thomas Vincent*, then Usher, whom he would often speak of, as a most able diligent School-master; and one who grieved so much at the Dulness and Non-proficiency of any of his Scholars, that falling into a Consumption, I have heard Mr. Henry say of him, That he even killed himself with false Latin.

A while after he was taken into the Upper School, under Mr. *Richard Busby* (afterwards Dr. *Busby*) and in October, 1645. he was admitted King's Scholar, and was first of the Election, partly by his own Merit, and partly by the interest of the Earl of *Pembroke*.

Here he profited greatly in School-Learning, and all his Days retained his Improvements therein to Admiration. When he was in Years, he would readily in Discourse quote Passages out of the Claffick Authors that were not common, and had them *ad unguem*, and yet rarely us'd any such things in his Preaching, (though sometimes, if very apposite, he inserted them in his Notes.) He was very ready and exact in the Greek Accents, the Quantities of Words, and all the several Kinds of Latin Verse; and often pressed it upon young Scholars, in the midst of their University-Learning, not to forget their School-Authors.

Here and before, his usual Recreations at vacant times was, either reading the Printed Accounts of Publick Occurrences, or attending the Courts at *Westminster-Hall*, to hear the Tryals and Arguments there, which I have heard him say, he

hath often done to the Loss of his Dinner, and oftner of his Play.

But *Paulo majora canamus*.— Soon after those unhappy Wars begun, there was a daily Morning-Lecture set up at the *Abby-Church*, between Six and Eight of the Clock, and Preached by Seven worthy Members of the Assembly of Divines in Course, viz. Mr. *Marshal*, Mr. *Palmer*, Mr. *Hert*, Dr. *Staunton*, Mr. *Nye*, Mr. *Whitaker*, and Mr. *Hill*. It was the Request of his Pious Mother to Mr. *Burby*, that he would give her Son leave to attend that Lecture daily, which he did, not abating any thing of his School-Exercise, in which he kept pace with the rest; but only dispensing with his Absence for that Hour: And the Lord was pleased to make good Impressions on his Soul, by the Sermons he heard there. His Mother also took him with her every Thursday to Mr. *Cafe's* Lecture at *St. Martins*. On the Lord's Day he sat under the powerful Ministry of Mr. *Stephen Marshal*, in the Morning, at *New-Chappel*; in the Afternoon at *St. Margarets Westminster* (which was their Parish Church:) In the former Place Mr. *Marshal* preached long from *Phil. 2. 5, 6. &c.* in the latter from *John 8. 36.* of our Freedom by Christ. This Minister, and this Ministry, he would to his last speak of with great Respect, and Thankfulness to God, as that by which he was, through Grace, in the beginning of his Days begotten again to a lively Hope. I have heard him speak of it, as the Saying of some wise Men at that time, That if all the Presbyterians had been like Mr. *Stephen Marshal*, and all the Independents like Mr. *Fereaniab Burroughs*, and all the Episcopal Men like Archbishop *Usher*, the Breaches of the Church would soon have been heal'd. He also attended constantly upon the Monthly Fasts at *St. Margarets*, where the best and ablest Ministers of *England* Preached before the then House of Commons; and the Service of the Day was carried on with great Strictness and Solemnity, from Eight in the Morning till Four in the Evening. It was his constant Practice, from Eleven or Twelve Years old, to write (as he could) all the Sermons he heard, which he kept very carefully, transcribed many of them fair over after, and notwithstanding his many Removes they are yet forth-coming.

At these monthly Fasts (as he himself hath recorded it) he had often sweet Meltings of Soul in Prayer, and Confession of Sin, (particularly once with special Remark, when Mr. *William Bridge* of *Tarmouth* prayed) and many warm and lively Truths came home to his Heart, and he daily increased in that Wisdom and Knowledge which is to Salvation. Read his Reflections upon this, which he wrote many Years after:

“ If ever any Child (saith he) such as I then was, between
 “ the Tenth and Fifteenth Years of my Age, enjoy’d Line
 “ upon Line, Precept upon Precept, I did. And was it in
 “ vain? I trust not altogether in vain. My Soul rejoiceth
 “ and is glad at the Remembrance of it; the Word distilled
 “ as the Dew, and dropt as the Rain: I lov’d it, and lov’d
 “ the Messengers of it, their very Feet were beautiful to me.
 “ And, Lord, what a Mercy was it, that at a time when the
 “ poor Countries were laid waste, when the noise of Drums
 “ and Trumpets, and the clattering of Arms was heard there,
 “ and the Ways to *Sion* mourn’d, that then my Lot should be
 “ where there was Peace and Quietness, where the Voice of
 “ the Turtle was heard, and there was great plenty of Go-
 “ spel-Opportunities! Bless the Lord, O my Soul, as long as
 “ I live, I will bless the Lord, I will praise my God while I
 “ have my Being. Had it been only the Restraint that it laid
 “ upon me, whereby I was kept from the common Sins of
 “ other Children and Youths; such as Cursing, Swearing,
 “ Sabbath-breaking, and the like; I were bound to be very
 “ thankful: But that it prevailed through Grace effectually to
 “ bring me to God, How much am I indebted, and what
 “ shall I render!

Thus you see how the Dews of Heaven softned his Heart by Degrees.— From these early Experiences of his own.

1. He would blame those who laid so much Stress on Peoples knowing the exact time of their Conversion, which he thought was with many not possible to do. Who can so soon be aware of the Day-break, or of the springing up of the Seed Sown? The Work of Grace is better known in its Effects than in its Causes.

He would sometimes illustrate this by that Saying of the blind Man to the Pharisees, who were so critical in examining the Recovery of his Sight. This and t’other I know not concerning it, but *This one thing I know, that whereas I was blind, now I see*; Joh. 9. 25.

2. He would bear his Testimony to the Comfort and benefit of early Piety, and recommend it to all young People, as a good thing to bear the Yoke of the Lord Jesus in Youth. He would often Witness against that wicked Proverb, *A young Saint, an old Devil*, and would have it said rather, *A young Saint, an old Angel*. He observ'd it concerning Obadiah (and he was a Courtier) that he *feared the Lord from his Youth*, 1 King. 18. 12. and it is said of him v. 3. that he *feared the Lord greatly*. Those that would come to fear God greatly, must learn to fear him *from their Youth*. No Man did his Duty so *naturally* as Timothy did (Phil. 2. 20.) who from a Child knew the Holy Scriptures: He would sometimes apply to this that common Saying, *He that would Thrive, must rise at Five*; and in dealing with young People, how earnestly would he press this upon them. I tell you, *You cannot begin too soon to be Religious, but you may put it off too long*, Minna must be gathered early, and he that is the first, must have the first. He often inculcated Eccl. 12. 1. *Remember thy Creator in the Days of thy Youth*, or, as in the Original, *the Days of thy Choice*: Thy choice Days, and thy chusing Days.

I remember a Passage of his in a Lecture Sermon, in the Year, 1674. which much affected many; he was preaching on that Text, Matt. 11. 30. *My Yoke is easie*; and after many things insisted upon, to prove the Yoke of Christ an easie Yoke, he at last appealed to the Experiences of all that had drawn in that Yoke. *Call now if there be any that will answer you, and to which of the Saints will you turn? turn to which you will, and they will all agree that they have found Wisdoms ways Pleasantness, and Christ's Commandments not grievous: and (saith he) I will here witness for one, who through Grace have in some poor measure been drawing in this Yoke, now above Thirty Years, and I have found it an easy Yoke, and like my Choice too well to change.*

3. He would also recommend it to the care of Parents, to bring their Children betimes to Publick Ordinances. He would say, that they are capable sooner than we are aware, of receiving Good by them. The Scripture takes notice more than once of the *little ones* in the solemn Assemblies of the Faithful, Deut. 29. 11. Ezra 10. 1. Acts 21. 5. If we lay our Children by the Pool-side, who knows but the Blessed Spirit may help them in, and heal them. He us'd to apply that

Scripture to this, *Cant. 1. 8.* Those that would have Communion with Christ, must not only go forth by the *Footsteps of the Flock*, themselves, but *feed their Kids too*, their Children or other young ones that are under their Charge, *beside the Shepherd's Tents.*

4. He would also recommend to young People the Practice of writing Sermons. He himself did it, not only when he was young, but continued it constantly till within a few Years before he dyed, when the decay of his Sight obliging him to the Use of Spectacles, made Writing not so ready to him as it had been. He never wrote Short-hand, but had an excellent Art of taking the Substance of a Sermon in a very plain and legible Hand, and with a great deal of ease. And the Sermons he wrote he kept by him, in such Method and Order, that by the help of Indexes, which he made to them, he could readily turn almost to any Sermon that ever he heard, where he noted the Preacher, Place, and Time; and this he call'd *Hearing for the Time to come.* He recommended this Practice to others, as a means to engage their Attention in Hearing, and to prevent Drowsiness, and to help their Memories after Hearing, when they come either to meditate upon what they have heard themselves, or to communicate it to others; and many have had reason to bless God for his Advice and Instruction herein: He would advise People sometimes to look over the Sermon-Notes that they had written, as a ready way to revive the good Impressions of the Truths they had heard, and would blame those who made Waste-paper of them; for (saith he) *the day is coming when you will either thank God for them, or heartily wish you had never written them.*

But it is time we return to *Westminster-School*, where, having begun to learn Christ, we left him in the Successful Pursuit of other Learning; under the Eye and Care of that great Master Dr. Busby; who, on the Account of his Pregnancy and Diligence, took a particular Kindness to him, call'd him his *Child*, and would sometimes tell him he should be his Heir; and there was no Love lost betwixt them. Dr. Busby was noted for a very severe School-Master, especially in the beginning of his time. But Mr. Henry would say sometimes, that as in so great a School there was need of a *strict Discipline*, so for his own part, of the Four Years he was in the School, he never felt the Weight of his Hand but once, and then (saith

(saith he in some of the Remarks of his Youth which he wrote long after) I deserv'd it: For being *Monitor* of the Chamber, and according to the Duty of his Place, being sent out to seek one that play'd Truant; he found him out where he had hid himself, and at his earnest Request promised to make an Excuse for him, and to say he could not find him; which (saith he, in a penitential Reflection upon it afterwards) *I wickedly did*. Next Morning the Truant coming under Examination, and being ask'd whether he saw the Monitor, said, *Yes, he did*; at which Dr. Busby was much surprized, and turned his Eye upon the Monitor, with this Word, *thou traitor*; (*What thou my Son!*) and gave him Correction, and appointed him to make a penitential Copy of Latin Verses, which when he brought he gave him Six Pence, and received him into his Favour again.

Among the Mercies of God to him in his Youth (and he would say 'twere well if Parents would keep an account of those for their Children, till they came to be capable of doing it for themselves, and then to set them upon the doing of it) he hath recorded a remarkable Deliverance he had here at *Westminster-School*, which was this: It was customary there among the studious Boys, for One or Two or more, to sit up the former part of the Night at Study, and when they went to Bed, about Midnight, to call others; and they others, at Two or Three a Clock, as they desired: His Request was to be call'd at Twelve, and being awaked, desired his Candle might be lighted, which stuck to the Bed's Head; but he dropt asleep again, and the Candle fell, and burnt part of the Bed and Bolster, e're he awaked; but, through God's good Providence, seasonable Help came in, the Fire was soon quenched, and he received no Harm. This gave him Occasion long after to say, *It is of the Lord's Mercies that we are not consumed*.

When he was at *Westminster-School* he was employed by Dr. Busby, as some others of the most ingenuous and industrious of his Scholars were, in their reading of the Greek Authors, to collect, by his Direction, some Materials for that excellent Greek-Grammer, which the Doctor afterwards publish'd.

But be the School never so agreeable, Youth is desirous to commence Man by a removal from it: This Step he took in the Sixteenth Year of his Age. It was the ancient Custom

Westminster-School, that all the King's Scholars who stood candidates for an election to the University, were to receive Lord's Supper the *Easter* before, which he did with the, in *St. Margaret's-Church*, at *Easter*, 1647. and he would then speak of the great Pains which *Dr. Busby* took with his scholars, that were to approach to that solemn Ordinance, several weeks before at stated times; with what Skill and Sincersness of Application, and manifest Concern for their Souls, he opened to them the Nature of the Ordinance, and the Work they had to do in it; and instructed them what was to be done in preparation for it; and this he made a business of, appointing them their Religious Exercises instead of their School Exercises. What Success this had, through Grace of God, upon young Mr. Henry (to whom the Doctor had a particular regard) read from his own Hand. There had been Treaties (saith he) before, between my Soul and Jesus Christ, with some weak overtures towards him; but then, then I think it was that the Match was made, the Knot tied: Then I set my self in the Strength of Divine Grace, about the great Work of Self-Examination, in order to Repentance; and then I Repented; that is, solemnly and seriously, with some poor Meltings of Soul; I confessed my Sins before God, original and actual, judging and condemning my self for them, and casting away from me all my Transgressions, receiving Christ Jesus as the Lord, as the Lord my Righteousness, and devoting and dedicating my whole self absolutely and unreservedly to his Fear and Service. After which, coming to the Ordinance, there, there I received him indeed, and he became mine, I say mine. Bless the Lord, O my Soul.

Dr. Busby's Agency, under God, in this blessed Work, he makes a very grateful mention of, in divers of his Papers: *Lord recompence it* (saith he) *a Thousand Fold, into his*

have ~~have~~ heard him tell how much he surprized the Doctor, the first time he waited upon him after he was turn'd by the Act of Uniformity: For when the Doctor asked, *Pr'ythee (Child) what made thee a Nonconformist?* Truly saith Mr. Henry, *you made me one;* for you taught me the things that hindred me from conforming.

“ Encouraged by this Experience, I have my self (saith
 “ in one of his Papers) taken like Pains with divers othe
 “ at their first Admission to the Lord’s Table, and ha
 “ through Grace, seen the comfortable Fruits of it, both
 “ mine own Children and others. To God be Glory.

Mr. *Jeremy Dyke’s* Book of the Sacrament, I have hea
 him say, was of great Use to him at that time, in his Prep
 ration for that Ordinance.

Thus was this great Concern happily settled before
 launching out into the World, which through Grace he h
 all his Days more or less the Comfort of, in an even Seren
 of Mind, and a peaceful Expectation of the Glory to be
 vealed.

May 17. 1647. he was chosen from *Westminster-School*
Christ-Church in *Oxford*, *jure loci*, with Four others, of wh
 he had the second Place. At his Election he was very mu
 countenanced and smiled upon by his God-father the Earl
Pembroke, who was one of the Electors.

C H A P. II.

His Tears spent at Oxford.

THough he was chosen to the University in May, yet be
 then young under Sixteen, and in love with his Scho
 Learning, he made no great haste thither. ’Twas in Dec
 ber following, 1647. that he removed to *Oxford*. Some m
 ciful Providences in his Journey (he being a young Travell
 affected him much, and he us’d to speak of them, wit
 fence of God’s Goodness to him in them, according to
 Impressions then made by them; and he hath recorded th
 with this thankful Note. *That there may be a great Mercy*
small Matter; as the Care that was taken of him by Strang
 when he fainted and was sick in his Inn the first Night,
 his casual meeting with Mr. *Annesly*, Son to the Viscount
lencia (who was chosen from *Westminster-School*, at the sa
 time that he was) when his other Company, going anot
 way, had left him alone, and utterly at a loss what to
 Thus the sensible remembrance of old Mercies may ans

Intention of new ones, which is to engage our Obedience to God, and to encourage our Dependance on him.

Being come to *Oxford*, he was immediately entred Commoner of *Christ-Church*, where Dr. *Samuel Fell* was then Dean; Tutor assigned to him and the rest of that Election was *Underwood*, a very learned ingenious Gentleman.

His Godfather, the Earl of *Pembroke*, had given him Ten pounds to buy him a Gown, to pay his Fees, and to set out with. This in his Papers he puts a remark upon, as a *separable Mercy* in regard of some Straits, which Providence, in the Calamity of the Times, had brought his Father to. He had taught him from his Youth that excellent Principle, which he adher'd to all his Days, that *Every Creature is that to be, and no more, than God makes it to be;* and therefore while they seek the Rulers Favour, and so expect to make their Fortunes, as they call it, seeing every Man's Judgment proceedeth from the Lord; it is our Wisdom to seek his Favour, who is the Ruler of Rulers, and that is an effectual way to make sure of Happiness.

To the proper Studies of this place he now vigorously address'd himself; but still retaining a great Kindness for the afflicted Authors, and the more polite Exercises he lov'd so well at *Westminster-School*.

He was admitted Student of *Christ-Church*, March 24. 1647. by Dr. *Henry Hammond*, that great Man, then Sub-Dean, who call'd him his God-Brother, the Earl of *Pembroke* being his Godfather also, and Prince *Henry* the other, who gave him his Name.

The Visitation of the University by the Parliament happen'd to be in the very next Month after. *Oxford* had been a good while in the Hands of the Parliament, and no change made; but now the Earl of *Pembroke*, and several others thereunto appointed, came hither to settle things upon new Bottom. The Account Mr. *Henry* in his Papers gives of this Affair, is to this Purpose. The sole Question which the Visitors propos'd to each Person, high and low, in every College, that had any Place of Profit, was this, *Will you submit to the Power of the Parliament in this present Visitation?* to which all were to give in their Answer in Writing, and accordingly were either displaced or continued. Some cheerfully complied, others absolutely refused (among whom he would

would sometimes tell of one that was but of his standing who gave in this bold Answer, *I neither can, nor will submit to the Power of the Parliament in this present Visitation; I say cannot, I say I will not, J. C.*) others answer'd doubtfully pleading Youth and Ignorance in such Matters. Mr. Henry's Answer was, *I submit to the Power of the Parliament in this present Visitation, as far as I may with a safe Conscience without Perjury.* His Reason for the last Salvo, was, because he had taken the Oaths of Allegiance and Supremacy a little before, at his Admission; which he was (according to the Character of the Good Man, that he fears an Oath) very jealous of doing any thing to contradict or infringe; which hath made him sometimes signify some dislike of that Practice of Administring Oaths to such as were scarce past Children, who could hardly be supposed to take them with Judgment, as Oaths should be taken. However, this Answer of his satisfied; and by the Favour of the Earl of Pembroke he was continued in his Students Place. But great Alterations were made in that, as well as in other Colleges very much (no question) to the Hinderance and Discouragement of young Scholars, who came thither to get Learning not to judge of the Rights of Government. Dr. Samuel Roper the Dean, was removed, and Dr. Edward Reynolds, afterwards Bishop of Norwich, was put in his room; Dr. Hammond and all the Canons, except Dr. Wall, were displaced, and Mr. Winkinson, Mr. Pocock, and others of the Parliaments Friends were prefer'd to their Places. His thoughts of this in the Reflection long after, was, that milder Methods might have done better, and would have been a firmer Establishment to the Interest; but considering that many of those who were put out (being in Expectation of a sudden Change, which came not of many Years after) were exasperating in their Carriage towards the Visitors; and that the Parliament (who at this time rode Masters) had many of their own Friends ready for University-Preferments, (which Oxford having been from the beginning a Garrison for the King, they had been long kept out of) and these they were concern'd to oblige, it was not strange if they took such strict Methods. And yet nothing being requir'd but a bare *Submission*, which might be interpreted but as crying *Quarter*, he thought withal, that

ould not be said the Terms were hard, especially (saith he) compar'd with those of another Nature imposed since.

Among other Student-Masters removed, his Tutor Mr. Underwood, was one, which he often bewail'd as ill for him; for he was a good Scholar, and one that made it his business to look after his Pupils, who were very likely, by the Blessing of God, to have profited under his Conduct: But upon the removal of Mr. Underwood, he, with some others were turn'd over to Mr. Finmore, who was then in with that Interest which was uppermost, and was afterwards Prebendary of Chester; a Person (as he notes) able enough, but not willing to employ his Abilities for the Good of those that were committed to his Charge; towards whom he had little more than the name of a Tutor. This he lamented as his Infelicity, at his first starting out. But it pleas'd God to give him an Interest in the Affections of a young Man, an Under-Graduate then, but two or Three Years his Senior from Westminster, one Mr. Richard Bryan, who took him to be his Chamber-Fellow while he continued at Oxford, read to him, overlook'd his Studies, and directed him in them. Of this Gentleman he makes a very honourable mention, as one who was, through God's blessing an Instrument of much Good to him. Mr. John Fell too, the Dean's Son (afterwards himself Dean of Christchurch, and Bishop of Oxford) taking pity on him, and some others that were neglected, voluntarily read to them for some time; a Kindness which he retain'd a very grateful Sense of, and for which he much honour'd that learned and worthy person.

Here he duly perform'd the College-Exercises, Disputations every Day, in Term-time; Theams and Verses once a week, and Declamations when it came to his turn; in which Performances he frequently came off with very great Applause: And many of his Manuscripts which remain, shew how well he improved his time there.

And yet in some Reflections I find under his Hand, written long after (wherein he looks back upon his early Days) heargeth it upon himself, that for a good while after he came to the University (though he was known not to be inferior to any of his Standing, in publick Exercises, yet) he was too much a stranger to that hard Study which afterwards he became acquainted with, and that he lost a deal of time which might

might have been better improved. Thus he is pleased to *excuse himself* of that which (for ought I ever heard) no one else did, or could accuse him of. But the Truth is, in all the secret Accounts he kept of himself, he appears to have had very quick and deep Sense of his own Failings and Infirmities in the most minute Instances, the loss of Time, Weakness and Distractions in Holy Duties; not improving Opportunities of doing Good to others, and the like; lamentably bewailing these Imperfections, and charging them upon himself, with as great Expressions of Shame and Sorrow, and Self-abhorrence; and crying out as earnestly for Pardon and Forgiveness in the Blood of Jesus, as if he had been the greatest of Sinners: For though he was a Man that walked very *closely*, yet withal he walked very *humblly* with God, and liv'd a Life of Repentance and Self-denial. This minds me of a Sermon of his, which one might discern came from the Heart, on that Scripture, *Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death!* A strange Complaint (saith he) to come from the Mouth of one who had learn'd in every State to be content. Had I been to have given my Thoughts, (saith he) concerning *Paul*, I should have said, O blessed Man that thou art, that hast been in the Third Heaven, a great Apostle, a Spirit-Father to Thousands, &c. and yet a *Wretched Man* all the while, in his own Account and Esteem. He never complained thus of the Bonds and Afflictions that did abide him, the Prisons that were frequent, the Stripes above measure; but the Body of Death: that is, the Body of Sin, that was it he groan'd under. How feelingly did he observe from thence *That the remainders of indwelling Corruption are a very grievous Burthen to a gracious Soul.*

But to return: It may not be amiss to set down the Causes to which he ascribes his loss of time when he came first to the University. One was, that he was, *Young*, too Young and understood not the Day of his Opportunities, which made him afterwards advise his Friends not to thrust the Children forth too soon from School to the University though they may seem ripe, in respect of Learning, till they have Discretion to manage themselves; While they are Children, what can be expected but that they should mind childish things? Another was, that coming from *Westminster School*

School, his Attainments in School-Learning were beyond what generally others had that came from other Schools; so that he was tempted to think there was no need for him to study much, because it was so easy to him to keep pace with others; which, he saith, was the thing Dr. Caldecott, Chaplain to the Earl of Pembroke, and his great Friend, warn'd him of at his coming to Oxford. Another was, That there were Two sorts of Persons his Co-temporaries; some of the New Stamp, that came in by the Visitation, and were divers of them serious, pious young Men, but of small Ability, comparatively, for learning, and those for that reason he desired not to have much Fellowship with. But there were others that were of the old Spirit and Way, Enemies to the Parliament, and the Reformation they made; and these were the better Schollars, but generally not the better Men. With them for a while he struck in because of their Learning, and conversed most with them; but he soon found it a Snare to him, and that it took him off from the Life of Religion, and Communion with God, *Elanguescere mox cepit* (saith he in a Latin Narrative of his younger Years) *pristinæ pietatis ardor*, &c. But "for ever praised be the Riches of God's Free Grace (saith he, in another Account) that he was pleased still to keep his Hold of me; and not to let me alone when I was running from him, but set his hand again the second time, (as the Expression is, *Isa. 11. 11.*) to snatch me as a Brand out of the Fire. His Recovery from this Snare he would call a kind of Second Conversion; so much was he affected with the Preventing Grace of God in it, and sensible of a double Bond to be for ever thankful, as well as of an Engagement to be watchful and humble. 'Twas a Saying of his, *He that stumbleth and doth not fall, gets Ground by his Stumble.*

At the latter end of the Year 1648. he had leave given him to make a visit to his Father at White-hall, with whom he stayed some time; there he was Jan. 30. when the King was beheaded, and with a very sad Heart saw that tragical Blow given. Two things he used to speak of, that he took notice of himself that day, which I know not whether any of the Historians mention. One was, that at the Instant when the Blow was given, there was such a dismal universal Groan among the Thousands of People that were within sight of it,

(as it were with one Consent) as he never heard before; and desired he might never hear the like again, nor see such a Cause for it. The other was; That immediately after the Stroke was struck, there was according to order, one Troop marching from *Charing-Cross* towards *King-street*, and another from *King-street* towards *Charing-Cross*, purposely to disperse and scatter the People, and to divert the dismal Thoughts which they could not but be fill'd with, by driving them to shift every one for his own Safety. He did upon all Occasions testify his Abhorrence of this unparrall'd Action, which he always said was a thing that could not be justify'd, and yet he said he saw not how it could be call'd a *National Sin*; for, as the King urg'd upon his *Trial*, it was certain that not one

* See the Bishop of *Chichester's* Sermon before the King, Jan. 30. 1697. p. 25, 29. Where he saith, he did not see how it could be call'd a *National Sin*.

Man of ten in the Kingdom did consent to it; * nor could it be call'd the Sin of the *Long Parliament*, for far the greatest part of them were all that time, while the thing was in Agitation, imprison'd and kept under a Force, and scarce

Twenty seven of the Forty that were left to carry the Name of a *Parliament*, did give their Vote for it; which the Commissioners for the trying of the King's Judges, in the Year 1660. (some of whom had been themselves Members of the *Long Parliament*) urged again and again, in answer to that Plea which the Prisoners stood so much upon, that what they did was by Authority of the *Parliament*: But 'tis manifest it was done by a prevailing Party in the Army, who (as he us'd to express it) having beaten their *Plowshares* into *Swords*, could not so easily beat their *Swords* into *Plowshares* again, as having fought more for *Victory* and *Dominion*, than for *Peace* and *Truth*; but how far these Men were acted and influenced by another sort of People behind the Curtain, the World is not altogether ignorant. For some Years after King *Charles II.* came in, he observ'd the Yearly Day of Humiliation for this Sin, desiring that God would not lay the Guilt of Blood to the Charge of the Nation. But afterwards finding to what purposes it was generally observ'd, and improved even to the reproach and condemning not only of the *Innocent* but of some of the *Excellent* ones of the Land, and noting that there is no Precedent in Scripture of keeping Annual Days of Humiliation for particular Sins, especial

especially after the immediate Judgment is at an end, *Zech. 8. 19. Heb. 10. 2, 3.* he took no farther notice of it. But in his Diary, he adds this tender Remark, (according to the Spirit he was of) *Yet good Men no doubt may observe it to the Lord, Rom. 14. 6.* Thus he judged not, and why then should he be judged?

In the Year 1651 he took his *Batchelor of Arts Degree*, and he hath recorded the Goodness of God in raising him up Friends, who help'd him out in the Expenses. Such Kindnesses have a peculiar Sweetness in them to a good Man, who sees and receives them as the *Kindness of God*, and the Tokens of his Love.

He would often mention it with thankfulness to God, what great Helps and Advantages he had then in the University, not only for Learning, but for Religion and Piety. Serious Godliness was in Reputation, and besides the Publick Opportunities they had, there were many of the Scholars that us'd to meet together for Prayer, and Christian Conference, to the great confirming of one anothers Hearts in the fear and Love of God, and the preparing of them for the Service of the Church in their Generation. I have heard him speak of the prudent Method they took then about the University-Sermons on the Lord's Day in the Afternoon; which us'd to be preach'd by the Fellows of Colleges in their Course; but, that being found not so much for Edification, Dr. Owen and Dr. Goodwin performed that Service alternately, and the young Masters that were wont to preach it, had a Lecture on Tuesday appointed them. The Sermons he heard at Oxford he commonly wrote, not in the time of Hearing, but afterwards, when he came home, in his Reflection upon them, which he found a good help to his Memory.

In December 1652, he proceeded *Master of Arts*, and in January following preach'd his first Sermon at *South-Hinksey* in *Oxfordshire*, on *John 8. 34. Whosoever committeth sin, is the servant of sin.* On this Occasion he writes in his Diary, what was the breathing of his Heart towards God, *The Lord make use of me as an Instrument of his Glory, and his Churches Good, in this high and holy Calling.*

His great Parts and Improvement, notwithstanding his extraordinary Modesty and Humility, had made him so well known in the University, that in the following Act, in July

1653. he was chosen out of all the Masters of that Year, to be *Junior of the Act*, that is, to answer the Philosophy Questions in *Vesperis*, which he did with very great Applause; especially for the very witty and ingenious Orations which he made to the University upon that Occasion: His Questions were, 1. *An licitum sit carnibus vesci?* Aff. 2. *An Institutio Academicarum sit utilis in Republicâ?* Aff. 3. *An Ingenium pendeat ab humoribus corporis?* Aff. At the Act in 1654. he was chosen *Magister Replicans*, and answer'd the Philosophy Questions in *Comitiis*, with a like Applause. His Questions then were, 1. *An melius sit sperare quam frui?* Neg. 2. *An Maxima Animi Delectatio sit a sensibus?* Neg. 3. *An utile sit peregrinari?* Aff.

Dr. Owen, who was then Vice-Chancellor, hath spoken with great Commendation of these Performances of Mr. Henry's to some in the University afterwards, who never knew him otherwise than by Report; and I have heard a Worthy Divine (who was somewhat his *Junior* in the University, and there a perfect Stranger to him) say, how much he admired these Exercises of his, and lov'd him for them; and yet how much more he admir'd, when he afterwards became acquainted with him in the Countrey, that so curious and *Poetic* an Orator should become so Profitable and Powerful a Preacher, and so readily lay aside the enticing Words of Man's Wisdom, which were so easy to him.

There is a Copy of Latin Verses of his in Print, among the *Poems* which the University of Oxford published upon the Peace concluded with *Holland*, in the Year 1654. which shew him to be no less a Poet than an Orator.

He hath noted it of some pious young Men, that before they removed from the University into the Country, they kept a Day of Fasting and Humiliation for the Sins they had been guilty of in that Place and State. And in the Visits he made afterwards to the University, he inserts into his Book, as no doubt God did into *His*, — a Tear dropt over my University-Sins.

C H A P. III.

His removal to Worthenbury in Flintshire; his Ordination to the Ministry, and his Exercise of it there.

Worthenbury is a little Town by Dee side in that Hundred of Flint-shire, which is separated some Miles from the rest of the County, and known by the Name of *English Mailors*, because though it is reputed in *Wales*, as pertaining to *Flint-shire*, yet in Language and Customs it is wholly *English*, and lies mostly between *Cheshire* and *Shropshire*. *Worthenbury* was of old a Parochial Chappel, belonging to the Rectory of *Bangor*, but was separated from it in the Year 1658. by the Trustees for uniting and dividing of Parishes, and was made a Parish of it self. But what was then done being vacated by the King's coming in, it then came to be *in statu quo*, and continued an Appurtenant to *Bangor*, till in the Second Year of the Reign of King *William* and Queen *Mary*, it was again by Act of Parliament separated, and made Independant upon *Bangor*. That was the only Act that passed the Royal Assent with the Act of Recognition, at the beginning of the Second Parliament of this Reign. The principal Family in *Worthenbury-Parish*, is that of the *Pulestons* of *Emeral*. The Head of the Family was then *John Puleston*, Serjeant at Law, one of the Judges of the *Common-Pleas*.

This was the Family to which Mr. Henry came from *Christ-Church*, presently after he had compleated his Master's Degree, in 1653. Order'd into that remote, and unto him unknown Corner of the Country, by that over-ruling Providence which determineth the times before appointed, and the Bounds of our Habitation.

The Judges *Lady* was a Person of more than ordinary Parts and Wisdom, in Piety inferior to few, but in Learning superior to most of her Sex, which I could give Instances of from what I find among Mr. Henry's Papers, particularly an *Elegy* she made upon the Death of the famous Mr. *John Seiden*, who was her great Friend.

This was the Lady whose Agency first brought Mr. Henry into this Country. She wrote to a Friend of hers, Mr. Francis Palmer, Student of Christ-Church, to desire him to recommend to her a Young Man to be in her Family, and to take the Over-sight of her Sons (some of whom were now ready for the University) and to preach at *Worthenbury* on the Lord's Days, for which a very honourable Encouragement was promised. Mr. Palmer proposed it to his Friend Mr. Henry, who was willing for one half Year to undertake it, provided it might be required of him to preach but once on the Lord's-Day, and that some other Supply might be got for the other part of the Day, he being now but Twenty-two Years of Age, and newly entred upon that great Work. Provided also, that he should be engaged but for half a Year, as little intending to break off so soon from an *Academical* Life, which he delighted in so much. But preferring *Usefulness* before his own private *Satisfaction*, he was willing to make tryal for a while in the Country, as one that fought not his own things, but the things of Jesus Christ, to whose Service in the Work of the Ministry he had intirely devoted himself, bending his Studies wholly that way. In the latter part of his time at *Oxford*, as one grown weary of that which he used to say he found *little to his purpose*; he employed his time mostly in searching the *Scriptures* and collecting useful *Scripture-Observations*, which he made very familiar to him, and with which he was *thoroughly furnished for this good Work*. He got a Bible *interleav'd*, in which he wrote short Notes upon Texts of *Scriptures* as they occur'd. He would often say, *I read other Books that I may be the better able to understand the Scripture*.

'Twas a Stock of *Scripture Knowledge* that he set up with, and with that he traded to good Advantage. Tho' he was so great a Master in the Eloquence of *Cicero*, yet he prefer'd far before it that of *Apollos*, who was *an eloquent man and mighty in the Scriptures*, *Act. 18. 24.*

He bid very fair at that time for University-Preferment, such was the Reputation he had got at the late *Act*, and such his Interest in Dr. Owen: but the *Salvation of Souls* was that which his Heart was upon, to which he post-poned all his other Interests.

In September 1653. he came down to *Emeral*, from whence a Messenger was sent on purpose to *Oxford* to conduct him
thither.

thither. Long after, when it had pleased God to settle him in that Countrey, and to build him up into a Family, he would often reflect upon his coming into it first; what a Stranger he then was, and how far it was from his Thoughts ever to have made his home in those parts, and passing over the Brook that parts between *Flintshire* and *Shropshire* would sometimes very affectionately use that Word of *Jacob's*, *With my Staff I passed over this Jordan, and now I am become two Bands.*

At *Emeral* he pray'd in the Family, was Tutor to the Young Gentlemen, and preach'd once a Day at *Worthenbury*, other help being procur'd for the other part of the Day, according to his Request, out of a Fear, being so young, to take the whole Work upon him. But it soon happen'd, that one Lord's Day, the Supply that was expected fail'd; and so he was necessitated, rather than there should be a Vacancy, to preach twice, in which he found the Promise so well fulfill'd, *as the day is, so shall the strength be*; and to him that hath (*i. e.* that hath, and useth what he hath) *shall be given, and he shall have abundance*; that, to the great Satisfaction of his Friends there, from thenceforward he wav'd looking out for other Help than what came from Above, and would sometimes speak of this as an Instance, that *we do not know what we can do, till we have try'd.*

Here he apply'd himself to a plain and practical way of Preaching, as one truly concern'd for the Souls of those he spoke to. He would say sometimes, *We study how to speak that you may understand us, And, I never think I can speak plain enough when I am speaking about Souls and their Salvation.* I have heard him say, he thought it did him good, that for the first half Year of his being at *Worthenbury*, he had few or no Books with him, which engaged him (in studying Sermons) to a closer search of the Scripture, and his own Heart. What success his Labours had in that Parish, which before he came to it, (I have been told) was accounted one of the most loose and prophane Places in all the Country, may be gather'd from a Letter of the Lady *Puleston's* to him, at the end of the first half Year after his coming to *Emeral*, when he was uncertain of his Continuance there, and inclinable to return to settle at *Christ-Church*. Take the Letter at large.

Dear Mr. Henry,

THE Indisposition that my Sadness hath bred, and the stay of Mrs. V. here yesterday, hindred my Answering your last Expressions. As to ordering the Conversation, and persevering to the Practise of those good intents, taken up while one is in pursuit of a Mercy: You and I will confer, as God gives Opportunity, who also must give the Will and the Deed, by his Spirit and by the Rule of his Word. As to begging that one thing for you, God forbid (as Samuel said) that I should cease to pray, &c. This I am sure, that having wanted hitherto a good Minister of the Word among us, I have oft by Prayer and some Tears, above Five Years besought God for such a one as your self; which having obtain'd, I cannot yet Despair, seeing he hath given us the good Means, but he may also give us the good End. And this I find, that your Audience is increased three for one in the Parish (though in Winter more than formerly in Summer;) and five for one out of other Places. And I have neither heard of their being in the Ale-house on our Lord's Day, nor Ball-playing that Day, which before you came was frequent (except that Day that young Ch. Preached:) I think I can name four or five in the Parish, that of formal Christians are becoming or become real: But you know all are not wrought on at first, by the Word. (Some come in no misfortune like other Men, and this is the Cause they be so holden with Pride, &c.) Hypocrites also have Converted Conversion it self: Yet God may have reserved those that have not bow'd the Knee to Baal, &c. and may call them at the latter part of the Day, though not in this half Year. It is a good sign, most are loth to part with you; and you have done more good in this half Year, than I have discern'd these Eighteen Years: But however, whether they will hear, or whether they will forbear, you have deliver'd your own Soul. I have pray'd, and do pray, seeing God hath sent you, that you may be for his Glory, and not for our Condemnation.

It's easy to imagine what an Encouragement this was to him, thus at his first setting out to see of the Travel of his Soul, and what an inducement it was to him not to leave those among whom God had thus own'd him. However that Spring he return'd to Oxford. The Lady Pulestone soon after came to him thither, with her Five Sons, of whom she placed the

Two Eldest under his Charge, in the Colledge. In the following Vacation he went to *London* to visit his Relations there; and there in *October* he received a Letter from Judge *Wuleston*, with a very solemn and affectionate Request, subscribed by the Parishioners of *Worthenbury*, earnestly desiring his Settlement among them, as their Minister, which he was perswaded to comply with, having fix'd to himself that good Rule, In the turns of his Life, to follow Providence, and not force it: So in the Winter following he came down again, and settled with them. He continued in his Student's Place in *Christ-Church* for two or three Years, attending the Service of it once a Year; but disposing of most of the Profit of it for the use of poor Schollars there.

The Tithe of *Worthenbury* belong'd to *Emeral* Family, paying some Rent to the Rector of *Bangor*; this Tithe Judge *Wulestone* was willing to give (clear of that Charge) to the Minister of *Worthenbury* for ever: But such was the peculiar and extraordinary kindness he had for Mr. Henry, upon the experience of his Merits, that he chose rather by Deed of Adventure, bearing Date *Octob. 6. 1655.* between himself and Mr. Henry, In consideration of his being pleas'd to undertake the Cure of Souls, and to Preach and Teach, and perform other Duties of Divine Service in the Parish-Church of *Worthenbury* (so the Deed runs) to give, grant, and confirm for himself and his Heirs, unto the said Philip Henry, the Yearly Rent of One Hundred Pounds, charged upon all his Messuages, Lands, and Tenements in the severall Counties of *Flint, Denbigh, and Chester,* to be paid Quarterly, until such times as the said Philip Henry shall be promoted or preferred to some other Spiritual or Ecclesiastical Living or Preferment, with Power of Distress in Case of Non-payment. A Hundred a Year was more than *Worthenbury* Tithes were worth at that time; and the manner of the Gift freed the Maintenance from much of that Loss and Inconvenience which commonly attends the gathering of Tithe.

He still continued for some Years in *Emeral* Family, where he laid out himself very much for the Spiritual good of the Family, even of the meanest of the Servants, by Catechising, repeating the Sermons, and Personal Instruction, and he had very much Comfort in the Countenance and Conversation of the Judge and his Lady. Yet he complains sometimes in his Diary of the Snares and Temptations that he found in his way there

there, especially because some of the Branches of the Family who did not *Patrizare*, were uneasy at his being there, which made him willing to remove to a House of his own; which when Judge Pulestone perceived, in the Year 1657. out of his abundant and continued kindness to him, he did at his own proper Cost and Charges build him a very handsome House in *Worthenbury*, and settled it upon him by a Lease bearing Date March 6. 1657. for Threescore Years, if he should so long continue Minister at *Worthenbury*, and not accept of better Preferment.

He hath Noted in his Diary, that the very Day that the Workmen began the Building of that House, Mr. Mianwaring of *Malpas* preached the Lecture at *Bangor*, from *Psal. 127. 1. Except the Lord build the House, they Labour in vain that build it.* "There never was Truth (saith he) more seasonable to any than this was to me: It was a word upon the Wheels. He hath Recorded it as his great Care, that his Affections might be kept loose from it, and that it might not encroach upon God's Interest in his Heart. When it was finished, he thus writes: *I do from my Heart bless God, that no hurt or harm befel any of the Workmen in the Building of it.*

Thus was his Maintenance settled at *Worthenbury*. In the Year 1659. he was by a Writing of Judge Puleston's, Collated, Nominated, and Presented to the Church of *Worthenbury*, and (the Powers that then were, having so appointed) he had an Approbation thereof from the Commissioners for Approbation of publick Preachers.

Some little Opposition was made to his Settlement at *Worthenbury* by Mr. Fogg, then Rector of *Bangor*, because he conceiv'd it an Intrenchment upon his Right to *Worthenbury*, and thought it might prejudice his Recovering of it by course of Law. I only mention this for the sake of the Note he hath upon it in his Diary, which is this; *I do earnestly desire that the Judge may give Mr. Fogg all reasonable Satisfaction, that there may be no appearance of wrong to him, or any other in this thing.* And when Mr. Fogg insisted upon it, that he would have Mr. Henry give it under his Hand, that he desired the Consent of the said Mr. Fogg to be Minister of *Worthenbury*; he yielded to do it for Peace-sake, and from thence forward there was an intimate and entire Friendship between Mr. Fogg and him.

Being

Being thus settled at *Worthenbury*, his next care was touching Ordination to the Work of the Ministry, to which he could see his Call very clear, before he Solemnly devoted himself to it. And though afterwards in the Reflection (especially when he was Silenced) it was some trouble to him, that he had so long deferred to be Ordain'd, (and he would often, from the Consideration of that, press those who intended the Ministry, not to put it off) yet as the Times then were, there was something of a Reason for it.

The nearest acting Class of *Presbytery*, was in the Hundred of *Bradford North* in *Shropshire*, wherein Mr. Porter of *Whitchurch* was the leading Man, of whom Mr. Baxter gives so good a Character in his Life, Part 3. Page 94. and who was one of those whom he recommended to the Lord Chancellor, that he might be made a Bishop, Part 2. Page 283. This Class was constituted by Ordinance of Parliament in April 1647. the members of it then, were the aforesaid Mr. Porter, Mr. Boughey of *Hodnet*, Mr. Houghton of *Prees*, Mr. Parsons of *Wem*, and Mr. John Bisby; and afterwards Mr. Malden of *Newport*, Mr. Binney of *Ightfield* and Mr. Steel of *Hanmer*, (though in *Cheshire*) were taken in to them, and acted with them. This Class in Twelve Years time publickly Ordained Sixty three Ministers. Mr. Henry was very desirous to have been ordained at *Worthenbury*, *plebe presente*, which he thought most agreeable to the Intention, but the Ministers were not willing to set such a Precedent: However, that was one thing which occasioned the Delay, so that he was not Ordained till Oct. 16. 1657.

The way and manner of his Ordination was according to the known Directory of the Assembly of Divines, and the common usage of the Presbyterians; and yet he having left among his Papers a particular Account of that Solemnity, and some of the Workings of his Soul towards God in it; I hope may be of some use both for Instruction and Quickning to Ministers, and for the Information of such as are perhaps wholly strangers to such a thing, to give some Account of the whole Transaction.

He made Addresses to the Presbytery, in order to his Ordination, July 6. at *Prees*, when he submitted to Tryal, and inquiry was made in the first place, concerning his Experience of the Work of Grace in his Heart; in Answer to which

which he gave a Reason of the Hope that was in him, with Meekness and Fear; that the Spirit of Grace had been dealing with him when he was young, and he hoped had discovered to him his need of Christ, and had bow'd his Will to some Measure to close with him upon his own Terms, &c. His Skill in the Original Languages of the Scripture was then tried; and he read and construed two Verses in the Hebrew Bible, and two in the Greek Testament: He was then examined in *Logick* and *Natural Philosophy*, next in *Divinity*, where Authors he had read, and what Knowledge he had touching the Mediation of Christ, &c. And his Skill in the Scripture was tried, by propounding to him a Difficult Text to give his Sense of; a Case of Conscience was also put to him to be resolv'd, an Enquiry made into his Acquaintance with Church-History. Lastly, a Question was given him to provide a Thesis upon against next Meeting, which was this *An Providentia Divina extendat se ad omnia? Aff.* On the Question he exhibited his Thesis, August 3. and defended it. Several of the Ministers oppos'd, and Mr. Porter moderated. He then produc'd two Certificates, which he left with the Register of the Class, one from Oxford, Subscribed by Dr. Wadsworth, Dr. Langley, &c. the other from the Neighbour Ministers, Mr. Steel, Mr. Fogg, &c. both testifying of his Conversation, &c. "The Lord forgive me (saith he in his Discourse upon this) that it hath not been more Exemplary as I ought for Piety and Industry. Amen, Lord in Christ. The Day for Ordination was appointed to be Sept. 16. at Preston of which Notice was given at Worthenbury by a Paper, read in the Church, and afterwards affixed to the Church door the Lord's Day before, signifying also, "That if any one could produce any just Exceptions against the Doctrine or Life of the said Mr. Henry, or any sufficient Reason why he might not be Ordained, they should certify the same to the Classis, or the Scribe, and it should be heard and considered.

On the Day of Ordination there was a very great Assembly gathered together; Mr. Porter began the Publick work of the Day with Prayer, then Mr. Parsons Preached on 1 Tim. 1. 12. *I thank Christ Jesus, who hath enabled me, for that he counted me Faithful, putting me into the Ministry.* Putting Men into the Ministry is the Work of Jesus Christ. After the Sermon, Mr. Parsons, according to the usual Method, re-

hird of him a Confession of his Faith, which he made as follows.

The Ground and Rule of my Faith towards God, is the Scriptures of the Old and New Testament; I believe they were written by Holy Men, immediately inspir'd by the Holy Ghost; having and the Efficacy of them in some measure upon my own Heart; I believe they are further able to make me wise to Salvation.

2 Pet. 1. 21.

2 Tim. 3. 15.

Heb. 11. 6.

Concerning God, I believe that he is, and that he is the Rewarder of those that diligently seek him.

1 John 5. 7.

The Trinity of Persons in the Unity of the Godhead, I receive and own as a Truth, I admire and adore as a Mystery; though no Man hath seen God at any time, yet the only begotten Son, which is in the Bosom of the Father, he hath declared him, and what he hath declared concerning him, that I believe. I believe that God is a Spirit, for the Son hath said, *God is a Spirit*: I believe that he hath Life in himself, and that he hath given to the Son to have Life in himself. I believe all things were made by him, and without him was not any thing made that was made. I believe by his Providence he preserves, guides, and governs all the Creatures, according to the purpose of his own Will to his own Glory; for the Father worketh hitherto, and the Son also worketh.

John 1. 18.

John 4. 24.

John 5. 26.
1. 3.

John 5. 17.

I believe he made Man upright after his own Image and Likeness, which Image consisted in Knowledge, Righteousness, and true Holiness, but Man by Sin lost it.

Eccles. 7. 29.
Gen. 1. 26.
Colos. 3. 10.
Ephes. 4. 24.

I believe we were all in the Loins of our first Parents, and that they stood and fell as Publick Persons, and upon that Account justly, without any colour of wrong, we bear our share, both in the Guilt of their Disobedience, and also the Corruption of Nature following thereupon; so that we came into the World Children of Wrath, and Heirs of the Curse, one as well as

Psal. 51. 5.

Ephes. 2. 3.
Zech. 11. 8.

another;

Rom. 7. 18.

Gen. 6. 5.

1 Tim. 2. 5.

Ephes. 1. 4. 5.

Rom. 5. 11.

Gal. 4. 4.

John 17. 19.

Phil. 2. 8. 9.

Eph. 1. 20. 21.

Heb. 7. 25.

John 17. 9.

Rom. 8. 30.

1 Cor. 6. 11.

Rom. 5. 1.

Psal. 143. 2.

Jer. 23. 6.

Mat. 3. 17.

Rom. 15. 16.

Colos. 3. 11.

1 Cor. 13. 9.
10.

1 Pet. 1. 5.

Ephes. 4. 11.

another; Enemies to God, hating him, and hating of him: Averse to what is Good, and prone to all manner of Evil. Though all are born in this Condition, yet there are some that do no not change in it.

I believe there is a Mediator, and there is but one Mediator between God and Men, the Man Christ Jesus. Those whom the Father hath from Everlasting pitched his Love upon, and given to Christ, not because of Works or Faith foreseen, but meerly of his Free Grace; for those I believe Christ was sent forth into the World made of a Woman, made under the Law; for their sake he sanctified himself, and became obedient unto Death, even the Death of the Cross; wherefor God also highly exalted him; and having raised him from the Dead on the third Day, set him at his own Right Hand, where he ever lives, to make Intercession for those for whom he shed his Blood. All these Elect redeemed ones I believe are in due time, sooner or later, in their Lives effectually called, washed, sanctified, justified in the Name of the Lord Jesus, and by the Spirit of our God.

I believe the Righteousness of Christ alone apprehended by Faith, is the matter of our Justification before God; and that no Flesh can stand in his Sight upon any other terms, for he is the Lord of our Righteousness, and in him only the Father is well pleas'd.

I believe the Work of *Sanctification*, managed by the Spirit, who dwelleth in us, though in respect of Parts it be compleat, for the whole Man is renewed; yet in respect of Degrees it is not fully perfected till we come to Glory; and I believe all that are Justified shall be Glorified, for we are kept by the Power of God, through Faith unto Salvation.

I believe the gathering in and Building up of Saints, is the special end why Pastors and Teachers are appointed in the Church; and that Jesus Christ

Christ, according to his Promise, will be with them, in that Work, to the end of the World.

Mat. 28. 20.

The Two Sacraments of the New Testament, Baptism and the Lord's Supper, I receive and own as Signs and Seals of the Covenant of Grace; the former Instituted by our Lord Jesus, as a Sign and Seal of our engrafting into him, due of right to all the Infants of Believing Parents, and but once to be Administred; the other Instituted by our Lord Jesus in the Night wherein he was Betrayed, to shew forth his Death, and to Seal the Benefits purchased thereby to his Church and People, and to be often repeated.

Rem. 4. 11.

Mat. 28. 19.

Rem. 6. 7.

Acts 2. 39.

Mat. 26. 26.

1 Cor. 11. 26.

When the Body returns to the Dust, I believe the Soul returns to God that gave it; and that immediately it receives from him the Sentence, according to what hath been done in the Flesh, either Come, Inherit the Kingdom, or Depart accursed into Everlasting Fire.

Eccles. 12. 7.

Mat. 25. 34, 41.

I believe besides this, a Day of general Judgment in the end of the World, wherein we must all appear before the Tribunal of Jesus Christ; and that our Bodies being raised by an Almighty Power from the Dust, shall be united to the Same Souls again, and shall partake with them in the same Condition, either of Happiness or Misery, to all Eternity. Those that have done good, shall come forth unto the Resurrection of Life, and those that have done evil, to the Resurrection of Damnation.

Acts 17. 31.

2 Cor. 5. 10.

1 Cor. 15. 42.

John 5. 20.

This is the Sum and Substance of my Faith, into which I was Baptized, and in which, by the Grace of God, I will live and die.

Mr. Parsons then propos'd certain Questions to him, according to the Instructions in the Directory, to which he return'd Answer as followeth:

Question 1. *What are your Ends in undertaking the Work and Calling of a Minister?*

Answer. As far as upon search and enquiry I can hitherto find, though there be that within me that would seek great things

things for my self (if indeed they were to be found in Calling) yet with my Mind I seek them not. But the Improvement of the Talent which I have received in the Service of the Gospel, for the Glory of God, and the Salvation of Souls, I hope is in my Eye; if there be any thing else, I own it not, I allow it not; while so many seek their own, it is my desire, and shall be my endeavour, to seek the thing of Jesus Christ.

Qu. 2. *What are your Purposes, as to Diligence and Industry in this Calling?*

Ans. I do purpose and resolve, by the help of God, to give my self wholly to these things; to Prayer, Reading, Meditation, instant Preaching in Season and out of Season, where in I shall very gladly spend and be spent, if by any means I may both save my self and them that hear me. And when any time I fail herein, I desire God by his Spirit, and my Christian Friends, Neighbours, and Brethren, by seasonable Reproof and Admonition, to put me in mind of this Engagement now made, in the presence of this great Congregation.

Qu. 3. *Do you mean to be Zealous and Faithful in the Defence of Truth and Unity, against Error and Schism?*

Ans. I believe what the Spirit hath foretold, that in the last days, perillous Times shall come, wherein Men will not endure sound Doctrine, but after their own Lusts shall hearken unto themselves Teachers. 'Tis my Resolution by the Grace of Christ to watch in all things; to contend earnestly for the Faith, to hold fast the form of sound and wholsom Word, even the Words of our Lord Jesus, and the Doctrine which is according to Godliness, in Meekness, as I am able, instructing those that oppose themselves: And for Peace and Unity, if my heart deceive me not, I shall rather chuse to hazard the loss of any thing that is most dear to me, than be any way knowingly accessory to the disturbance of these in the Churches of Christ.

Qu. 4. *What is your Perswasion of the Truth of the Reformed Religion?*

Ans. My Perswasion is, that the Bishop of Rome is the Man of Sin, and Son of Perdition, whom the Lord Jesus will consume with the Spirit of his Mouth, and whom he will destroy by the Brightness of his coming. And the Separation which our first Reformers made, I do heartily rejoyce

in, and bless God for, for had we still continued to partake with him in his Sins, we should in the end have partaked with him also in his Plagues.

Qu. 5. *What do you intend to do when the Lord shall alter your Condition, and bring a Family under your Charge?*

Ans. When the Lord shall please in his Providence to bring me into new Relations, I hope he will give me Grace to fill them up with Duty, it is my purpose to wait upon him, and to keep his way, to endeavour in the use of means, that all that are mine, may be the Lord's.

Qu. 6. *Will you in Humility and Meekness submit to Admonition and Discipline?*

Ans. I believe it to be a Duty incumbent upon all that profess the Name of Christ, to watch over one another, and that when any is overtaken in a fault, those that are Spiritual are to set him in joynt again with the Spirit of Meekness. It shall be my endeavour in the strength of Jesus Christ to walk without rebuke, and when at any time I step aside (for who there that lives and sins not) I shall account the smitings of my Brethren kindness, and their wounds faithful.

Qu. 7. *What if Troubles, Persecutions, and Discouragements arise, will you hold out to the end notwithstanding?*

Ans. Concerning this I am very jealous over my own heart, and there is cause, I find a great want of that Zeal and Courage for God, which I know is requir'd in a Minister of the Gospel, nevertheless I perswade my self that no Temptation shall befall me but such as is common to Man, and that God who is faithful, will not suffer me to be tempted above that which I am able, but that with the Temptation he will also make a way to escape, that I may be able to bear it. I promise faithfulness to the Death, but I rest not at all in my promise to God, but in his to me; When thou goest through the Fire, and through the Water, I will be with thee.

When this was done, Mr. Parsons pray'd; and in Prayer and the rest of the Presbyters (Mr. Porter, Mr. Houghton, Mr. Malden, and Mr. Steel) laid their hands upon him, with words to this purpose, *Whom we do thus in thy Name set apart to the Work and Office of the Ministry.* After him, there were yet more, after the like previous Examinations and Tryals of professions and Promises, at the same time in like manner set apart to the Ministry.

D

Then

Then Mr. Malden of Newport clos'd with an Exhortation, directed to the newly Ordained Ministers, in which (saith Mr. Henry in his Diary) this word went near my heart. *As the Nurse puts the Meat first into her own mouth, and chews it, and then feeds the Child with it, so should Ministers do by the Word, Preach it over beforehand to their own hearts, it loses none of the Vertue hereby, but rather probably gains. As that Milk nourisheth most which comes warm, from the warm Breast, so that Sermon which comes warm from a warm Heart. Lord quicken me to do thy Will in this thing.*

The Classis gave him, and the rest, Instruments in Parchment, certifying this, which it may satisfie the curiosity of some to read the Form of.

Whereas Mr. Philip Henry of Worthenbury, in the County of Flint, Master of Arts, hath address'd himself unto us, Authorized by an Ordinance of both Houses of Parliament, of the 29th of August, 1648. for the Ordination of Ministers, desiring to be Ordain'd a Presbyter, for that he is chosen and appointed for the Work of the Ministry at Worthenbury in the County of Flint as by a Certificate now remaining with us, touching that his Election and Appointment appeareth. And he having likewise exhibited a sufficient Testimonial of his diligence and proficiency in his Studies and unblamableness of his Life and Conversation, he hath been examin'd according to the Rules for Examination in the said Ordinance expressed; and thereupon approved, there being no just Exception made, nor put in against his Ordination and Admission. These may therefore testifie to all whom it may concern, that upon the Sixteenth day of September, 1657. We have proceeded solemnly to set him apart for the Office of a Presbyter, and Work of the Ministry of the Gospel, by laying on of our Hands with Fasting and Prayer. By virtue wherof we do declare him to be lawful and sufficiently authoriz'd Minister of Jesus Christ: And having good Evidence of his lawful and fair Calling, not only for the Work of the Ministry, but to the Exercise thereof at the Chapel of Worthenbury in the County of Flint: We do hereby send him thither, and actually admit him to the said Charge, to perform all the Offices and Duties of a Faithful Pastor there, exhorting the People in the Name of Jesus Christ, willingly to receive and acknowledge him as the Minister of Christ, and to maintain and encourage him in the Execution of his Office, that he may be able to give up such an Account to Christ of their Obedience to his Ministry.

Ministry, as may be to his joy, and their everlasting comfort. In Witness whereof, we the Presbyters of the Fourth Class, in the County of Salop, commonly called Bradford-North Class, have hereunto set our Hands, this 16th day of September, in the Year of our Lord God, 1657.

Tho. Porter, Moderator for the time.

Andrew Parsons, Minister of Wem.

Aylmar Haughton, Minister of Prees.

John Malden, Minister of Newport.

Richard Steel, Minister of Hanmer.

I have heard it said by those who were present at this Solemnity, that Mr. Henry did in his Countenance, Carriage, and Expression, discover such an extraordinary Seriousness and Gravity, and such deep Impressions made upon his Spirit, as greatly affected the Auditory, and even struck an Awakened upon them.

Read his Reflection upon it in his Diary. *Methoughts I saw much of God in the carrying on of the work of this day. O, how good is the Lord, he is good, and doth good; the Remembrance of which I shall never lose, to him be Glory. I made many promises of Diligence, Faithfulness, &c. but I lay no stress at all on them, but on God's Promise to me, that he will be with his Ministers all the days to the end of the World. Amen, Lord, so be it. Make good thy Word unto thy Servant, wherein thou hast caused me to put my Trust. And in another place, I did this day receive as much Honour and Work, as ever I shall be able to know what to do with; Lord Jesus proportion supplies accordingly. Two Scriptures he desir'd might be written in his Heart, 2 Cor. 6. 4, 5, &c. and 2 Chron. 29. 11.*

Two Years after, upon occasion of his being present at an Ordination at *Whitchurch*, he thus writes; "This Day my Ordination-Covenants were in a special manner renew'd, as to diligence in Reading, Prayer, Meditation, Faithfulness in Preaching, Admonition, Catechising, Sacraments, Zeal against Error and Profaneness, Care to preserve and promote the Unity and Purity of the Church, notwithstanding Opposition and Persecution, tho' to Death. Lord, thou hast filled my Hands with Work, fill my Heart with Wisdom and Grace, that I may discharge my Duty to thy

“ Glory, and my own Salvation and the Salvation of those
 “ that hear me. *Amen.*

Let us now see how he applied himself to his Work at *Worthingbury*. The Sphere was narrow, too narrow for such a burning and shining Light: There were but Forty one Communicants in that Parish, when he first set up the Ordinance of the Lord's Supper; and they were never doubled: Yet he had such low Thoughts of himself, that he not only never sought for a larger Sphere, but would never hearken to any Overtures of that kind made to him: And withal, he had such high thoughts of his Work, and the worth of Souls, that he laid out himself with as much diligence and vigour here, as if he had the over-sight of the greatest and most considerable Parish in the Country.

The greatest part of the Parish were poor Tenants, and labouring Husbandmen; but the Souls of such (he us'd to say) are as precious as the Souls of the Rich, and to be look'd after accordingly. His Prayer for them was, *Lord, despise not the day of small things in this place, where there is some willingness, but much weakness.* And thus he writes upon the Judge's settling a handsome Maintenance upon him: *Lord, thou knowest, I seek not theirs but them: Give me the Souls.*—

He was in Labours more abundant to win Souls; besides Preaching, he Expounded the Scriptures in order, Catechized and Explain'd the Catechism. At first he took into the Number of his Catechumens some that were adult, who (he found) wanted Instruction; and when he had taken what pains he thought needful with them, he dismiss'd them from further Attendance, with Commendation of their Proficiency, and Counsel to hold fast the form of sound Words; to be watchful against the Sins of their Age, and to apply themselves to the Ordinance of the Lord's Supper, and make ready for it; afterwards he Catechised none above Seventeen or Eighteen Years of Age.

He set up a Monthly Lecture there of two Sermons, one he himself Preached, and the other his Friend Mr. *Ambrose Lewis* of *Wrexham*, for some Years. He also kept up a Monthly Conference in private from House to House, in which he met with the more knowing and judicious of the Parish, and they discoursed Familiarly together of the things of God to their mutual Edification, according to the Example of the Apostles.

Apostles, who, tho' they had the liberty of Publick Places, yet taught also from House to House, *AB* 5. 42. 20. 20. That which induced him to set and keep up this Exercise as long as he durst (which was till August 1660.) was, that by this means he came better to understand the state of his Flock, and so knew the better how to Preach to them, and Pray for them, and they to pray one for another. If they were in doubt about any thing relating to their Souls, that was an Opportunity of getting Satisfaction. It was likewise a means of encreasing Knowledge, and Love, and other Graces; and thus it abounded to a good Account.

He was very industrious in visiting the Sick, instructing them, and praying with them; and in this he would say, he aimed at the good, not only of those that were Sick, but also of their *Friends and Relations* that were about them.

He Preach'd *Funeral Sermons* for all that were Buryed there, Rich and Poor, Old or Young, or little Children; for he looked upon it as an Opportunity of doing good: He called it, *setting in the Plow of the Word, when the Providence had softened and prepared the Ground.* He never took any Money for that or any other Ministerial Performance, besides his stated Salary, for which he thought himself obliged to do his whole Duty to them as a Minister.

When he first set up the Ordinance of the Lord's Supper there, he did it with very great Solemnity. After he had endeavoured to instruct them in his Publick Preaching, touching the Nature of that Ordinance, he discoursed Personally with all that gave up their Names to the Lord in it, touching their Knowledge, Experience, and Conversation, obliged them to observe the Law of Christ, touching Brotherly Admonition in case of Scandal; and gave notice to the Congregation who they were that were admitted; adding this: "Concerning these, and my self, I have two things to say; 1. As to what is past, we have sinned: If we should say, we have not, we should deceive our selves, and the Truth were not in us; and yet this withal we can say, and have said it, some of us with Tears, We are grieved that we have sinned. 2. For time to come we are resolved by God's Grace to walk in new Obedience; and yet seeing we are not Angels, but Men and Women, compassed about with Infirmities and Temptations, it is possible we may fall, but

“ if we do, it is our declared Resolution to submit to
 “ Admonition and Censure, according to the Rule of the
 “ Gospel. And all along he took care so to manage his Ad-
 missions to that Ordinance, as that the weak might not be
 discouraged, and yet the Ordinance might not be profaned.
 He would tell those whom he was necessitated to debar from
 the Ordinance for Ignorance, that he would undertake, if
 they were but truly willing, they might in a Weeks time by
 the Blessing of God upon their diligent use of Means, Read-
 ing, Prayer, and Conference, get such a competent Measure
 of Knowledge, as to be able to discern the Lord's Body. And
 those that had been scandalous, if they would but come in
 and declare their Repentance, and Resolutions of new Obe-
 dience, they should no longer be excluded.

To give a Specimen of his lively Administrations of that
 Ordinance, let me transcribe the Notes of his Exhortation
 at the first Sacrament that ever he administred, Nov. 27.
 1659. I suppose they are but the Hints of what he enlarged
 more upon, for he had always a great fluency upon such oc-
 casions.

“ Dearly beloved in our Lord and Saviour Jesus Christ,
 “ We are met together this day about the most solemn
 “ weighty Service under Heaven; we are come to a Feast,
 “ where the Feast-maker is God the Father, the Provision
 “ God the Son, whose Flesh is Meat indeed, and whose
 “ Blood is Drink indeed; the Guests a company of poor Sin-
 “ ners, unworthy such an Honour; the Crumbs under the
 “ Table were too good for us, and yet we are admitted to
 “ tast of the Provision upon the Table; and that which
 “ makes the Feast is *heartly welcome*: God the Father bids
 “ you welcome; and Ten thousand Welcomes this Day, to
 “ the Flesh and Blood of his Son; think you hear him say-
 “ ing it to you, O believing Souls, Cant. 5. 1. *Eat, O Friends,*
 “ *drink, yea, drink abundantly, O Beloved.* The end of this
 “ Feast is to keep in remembrance the Death of Christ, and
 “ our deliverance by it, and thereby to convey spiritual Nour-
 “ rishment and Refreshment to our Souls. But withal, give
 “ me leave to ask you one Question, What Appetite have
 “ you to this Feast? Are you come hungring and thirsting?
 “ such as have the Promise, *they shall be filled.* He filleth the
 “ Hungry with good things, but the Rich are sent empty
 “ away;

away; a Honey-Comb to a full Soul is no Honey-Comb—
 "Canst thou say as Christ said? *With desire I have desired to eat this.* In this Ordinance here's Christ and all his Benefits exhibited to thee. Art thou weak? Here's Bread to strengthen thee. Art thou sad? Here's Wine to comfort thee. What is it thou standest in need of? a Pardon? Here it is sealed in Blood, take it by Faith, as I offer it to you in the Name of the Lord Jesus, *though thy Sins have been as Scarlet, they shall be as Wool, if thou be willing and obedient.* It may be, here are some that have been Drunkards, Swearers, Scoffers at Godliness, Sabbath-breakers, and what not? and God hath put it into your Hearts to humble your selves, to mourn for and turn from all your Abominations; O come hither, here's Forgiveness for thee. What else is it thou wantest? O (saith the poor Soul) I would have more of the Spirit of Grace, more Power against Sin, especially my own Iniquity; why, here it is for thee, *from the Fulness*, that is in Jesus Christ, *we receive, and Grace for Grace.* John 1. 16. We may say as David did, Psal. 108. 7, 8. *God hath spoken in his Holiness, and then Gilead is mine, and Manasseh mine:* So God hath spoken in his Word sealed in his Sacrament, and then Christ is mine, Pardon is mine, Grace is mine, Comfort mine, Glory mine; here I have his Bond to shew for it. This is to those among you, that have engaged their Hearts to approach unto God this Day.

"But if there be any come hither with a false, unbelieving, filthy, hard Heart, I do warn you seriously, and with Authority, in the Name of Jesus Christ, presume not to come any nearer to this sacred Ordinance: You that live in the Practice of any Sin, or the Omission of any Duty against your Knowledge and Conscience; you that have any Malice or Grudge to any of your Neighbours, leave your Gift and go your ways; be reconciled to God, be reconciled to your Brother, and then come.——! Better shame thy self for coming so near, than damn thy self by coming nearer: I testifie to those, who say they shall have Peace, though they go on still in their Trespases, that there's Poyson in the Bread; take it and eat it at your own Peril; there's Poyson in the Cup too, you drink your own Damnation: I wash my Hands from the Guilt of your
 D 4 Blood,

" Blood, look you to it, on the other hand, you poor penitent Souls that are lost in your selves, here's a Christ to save you, Come, *O come ye that are weary and heavy laden, &c.*

It may not be amiss to transcribe also some Hints of Preparation for the administering of the Ordinance of Baptism, which I find under his Hand at his first setting out in the Ministry, as follows:

" It is a real Manifestation of the Goodness and Love of God to believers, that he hath not only taken them into Covenant with himself, but their Seed also; saying, *I will be thy God, and the God of thy Seed.* Tho' to be born of such, doth not necessarily entitle Infants to the spiritual Mercies of the Covenant, for Grace doth not run in a Blood; we see the contrary many times, even godly Parents have wicked Children; *Abraham* had his *Ishmael*, and *Isaac* his *Esau*, yet questionless it doth entitle them to the external Priviledges of the Covenant. *The like Figure unto Noah's Ark, even Baptism doth also now save us:* *Noah* and all that were his, entred into the Ark, though we have cause to doubt whether they all entred into Heaven. While our Lord *Jesus* was here upon the Earth, they brought little Children to him, and he laid his Hands on them, and blessed them; and said moreover, *Suffer little Children to come unto me, and forbid them not,* (there are many at this Day that forbid little Children to come to Christ;) he adds the Reason, *for of such is the Kingdom of Heaven.* Whether it be meant of the visible Church, often so called in the Gospel, or of the state of Glory in another World; either way it affords an Argument for Proof of Infant Baptism. When either Parent is in Covenant with God, their Children also are in Covenant with him; and being in Covenant, they have an undoubted Right and Title to this Ordinance of Baptism, which is the Seal of the Covenant. So that in the Administration of this Ordinance, this Day, according to the Institution of *Jesus Christ*, we look upon you who are the Father of this Child, as a Person in Covenant with God: How far you have dealt unfaithfully in the Covenant, is known to God and your own Conscience; but this we know, the Vows of God are upon you; and let every one that Nameth the Name of Christ depart from Iniquity. But before we baptize your Child

" I am

" I am to acquaint you in a few Words what we expect from you.

" Q. (1.) Do you avouch God in Jesus Christ this Day to be your God? — See to it that this be done in Truth and with a perfect Heart: You may tell us you do so, and you may deceive us, but God is not mocked. Q. (2.) And is it your Desire, that your Children also may be received into Covenant with the Lord, and that the Lord's Broad-seal of Baptism may be set to it. Q. (3.) And do you promise in the Presence of God and of this Congregation, that you will do your Endeavour towards the training of it up in the way of Godliness, that as it is by you through Mercy that it lives the Life of Nature, so it may by you also, through the same Mercy, live the Life of Grace; else I must tell you, if you be wanting herein, there will be a sad Appearance one Day, when you shall meet together before the Judgment-seat of Christ, and this solemn Engagement of yours will be brought in to witness against you.

These were but the first Instances of his Skilfulness, in dispensing the Mysteries of the Kingdom of God. He declined the private Administration of the Lord's Supper to sick Persons, as judging it not consonant to the Rule and Intention of the Ordinance. He very rarely, if ever, *Baptized* in private; but would have Children brought to the solemn Assembly upon the Lord's Day, that the Parents Engagement might have the more Witnesses to it, and the Child the more Prayers put up for it, and that the Congregation might be edified. And yet he would say, there was some Inconvenience in it too, unless People would agree to put off the Feasting part of the Solemnity to some other time, which he very much perswaded his Friends to; and observed, that *Abraham* made a great Feast the same Day that *Isaac* was *circumcised*, (Gen. 21. 8.) not the same Day that he was Circumcised.

His Carriage towards the People of his Parish was very exemplary, condescending to the meanest, and conversing familiarly with them; bearing with the Infirmities of the weak, and becoming all things to all Men. He was exceeding tender of giving Offence, or Occasion of Grief to any Body, minding himself in his Diary upon such Occasions, that the

Wisdom

Wisdom that is from above, is *pure, and peaceable, and gentle*, &c. Yet he plainly and faithfully reproved what he saw amiss in any, and would not suffer Sin upon them; mourning also for that which he could not mend. There were some untractable People in the Parish, who sometimes caused Grief to him, and exercised his Boldness and Zeal in reproving. Once hearing of a merry Meeting at an Ale-house on a *Saturday Night*, he went himself and broke it up, and scattered them. At another time, he publickly witnessed against a Frolick of some vain People, that on a *Saturday Night* came to the Church with a Fidler before them, and dress'd it up with Flowers and Garlands, making it (as he told them) more like a Play-house; and was this their Preparation for the Lord's Day, and the Duties of it, &c. He minded them of *Ecc. 11. 9. Rejoyce, O young Man, in thy Youth, but know thou—*

Many out of the neighbouring Parishes attended upon his Ministry, and some came from far, though sometimes he signified his dislike of their so doing, so far was he from glorying in it. But they who had spiritual Senses exercised to discern things that differ, would attend upon that Ministry which they found to be most edifying.

He was about eight Years from first to last, labouring in the Word and Doctrine at *Worthenbury*, and his Labour was not altogether in vain: He saw in many of the travel of his Soul to the rejoycing of his Heart, but with this particular Dispensation (which I have heard him sometimes speak of) that most or all of those in that Parish whom he was (through Grace) instrumental of Good to, died before he left the Parish, or quickly after; so that within a few Years after his remoyal thence, there were very few of the visible Fruits of his Ministry there; and a new Generation sprung up there, who knew not *Joseph*. Yet the Opportunity he found there was of doing the more good, by having those that were his Charge near about him, made him all his Days bear his Testimony to Parish-Order, where it may be had upon good Terms, as much more eligible, and more likely to answer the end, than the Congregational way of gathering Churches from places far distant, which could not ordinarily meet to worship God together. From this Experience here (though he would say we must do what we can, when we cannot do

what

what we would) he often wished and prayed for the opening of a Door, by which to return to that Order again.

He had not been long at *Worthenbury*, but he began to be taken notice of by the neighbouring Ministers, as likely to be a considerable Man. Though his extraordinary Modesty and Humility, (which even in his Youth he was remarkable for) made him to sit down with silence in the lowest room, and to say as *Elibu*, *Days shall speak*; yet his eminent Gifts and Graces could not long be hid, the Ointment of the Right Hand will betray it self; and a Person of his Merits could not but meet with those quickly, who said, *Friend, go up higher*; and so that Scripture was fulfilled, *Luke 14. 10*. He was often called upon to preach the Week-day Lectures, which were set up plentifully, and diligently attended upon in those parts, and his Labours were generally very acceptable and successful. The *Vox Populi* fasten'd upon him the Epithet of *Heavenly Henry*, by which Title he was commonly known all the Countrey over; And his Advice was sought for by many neighbouring Ministers and Christians, for he was one of those that found Favour and good Understanding in the sight of God and Man. He was noted at his first setting out (as I have been told by one who was then intimately acquainted with him, and with his Character and Conversation) for three Things, 1. Great Piety and Devotion, and a mighty Favour of Godliness in all his Converse. 2. Great Industry in the Pursuit of useful Knowledge; he was particularly observed to be very inquisitive when he was among the Aged and Intelligent, hearing them, and asking them Questions; a good Example to young Men, especially young Ministers. 3. Great Self-denial, Self-diffidence, and Self-abasement; his eminent Humility put a Lustre upon all his other Graces. His Character of him, minds me of a Passage I have sometimes heard him tell, as a Check to the Forwardness and Confidence of young Men, that once at a Meeting of Ministers, a Question of Moment was started, to be debated among them; upon the first Proposal of it, a confident young Man shoots his Bolt presently, *Truly*, (saith he) *I hold it so*; *you hold, Sir*, (saith a grave Minister) *it becomes you to hold your Peace*.

Besides

Besides his frequent preaching of the Lectures about him he was a constant and diligent Attendant upon those within his reach, as a Hearer; and not only wrote the Sermons heard, but afterwards recorded in his Diary what in each Sermon reach'd his Heart, affected him and did him good, adding some proper, pious Ejaculations, which were the Breathings of his Heart, when he meditated upon, and pray'd over the Sermons.

What a wonderful Degree of Piety and Humility doth evidence, for one of so great acquaintance with the Things of God to write, *This I learnt out of such a Sermon, and this was the Truth I made up to my self out of such a Sermon* and indeed something out of every Sermon. His diligent improvement of the Word preached contributed (more than any one thing, as a means) to his great Attainments in Knowledge and Grace. He would say sometimes, that one great Use of Week-day Lectures was, that it gave Ministers an Opportunity of hearing one another preach, by which they are likely to profit, when they hear not as Masters, but as Scholars, not as Censors, but as Learners.

His great Friend and Companion, and Fellow Labourer in the Work of the Lord, was the worthy Mr. Richard Stoughton (Minister of *Hanmer*, one of the next Parishes to *Worcester*) whose Praise is in the Churches of Christ, for his excellent and useful Treatises, *The Husbandman's Calling*; *An Antidote against Distractions*, and several others. He was Mr. Henry's *alter idem*, the Man of his Counsel; with him he joined frequently at *Hanmer* and else-where in Christian Conference, and in days of Humiliation and Prayer: Besides their Meetings with other Ministers at publick Lectures after which it was usual for them to spend some time among themselves in set Disputations in Latin. This was the work that in those Days was carried on among Ministers, who made it their business, as Iron sharpens Iron, to provoke one another to Love and Good Works. What was done of this kind in *Worcestershire*, Mr. Baxter tells us in his Life.

In the beginning of his Days he often laboured under bodily Distempers; it was fear'd that he was in a Consumption; and some blamed him for taking so much Pains in Ministerial Work, suggesting to him, *Master spare thy self*. One of his Friends told him, he lighted up all his Pound

candles together; and that he could not hold out long at that rate; and wished him to be a better Husband of his strength: But he often reflected upon it with Comfort afterwards, that he was not influenced by such Suggestions: *The more we do, the more we may do* (so he would sometimes say) *in the Service of God.* When his Work was sometimes more than ordinary, and bore hard upon him, he thus appealed to God; *thou knowest, Lord, how well contented I am to spend and be spent in thy Service; and if the outward Man decay, O, let the inward Man be renewed.* Upon the returns of his Inclination he expresseth a great Concern how to get Spiritual good by it; to come out of the Furnace, and leave some scum behind; for it is a great Loss to lose an Affliction. He mentions it as that which he hoped did him good, that he was ready to look upon every return of Distemper, as a *Summons to the Grave*; thus he learn'd to dye daily. *I find (saith he) my earthly Tabernacle tottering and when it is taken down, I shall have a Building in Heaven, that shall never fail. Blessed be God the Father, and my Lord Jesus Christ, and the good Spirit of Grace. Even so, Amen.* This was both his Strength and his Song, under his Bodily Infirmities.

While he was at *Worthenbury* he constantly laid by the tenth of his Income for the Poor, which he carefully and faithfully dispos'd of, in the liberal things which he devis'd, especially the teaching of poor Children: And he would recommend it as a good Rule to *lay by for Charity* (in some proportion, according as the Circumstances are) and then it will be the easier to *lay out in Charity*; we shall be the more apt to seek for Opportunities of doing good, when we have money lying by us, of which we have said, *This is not our own, but the Poores.* To encourage himself and others to Works of Charity, he would say, *He is no Fool who parts with that which he cannot keep, when he is sure to be recompensed with that which he cannot lose.* And yet to prove Alms to be Righteousness, and to exclude all boasting of them, he often express'd himself in those Words of David, *Of thine own, Lord, have we given thee.*

In the Year 1658. the Ministers of that Neighbourhood, began to enlarge their Correspondence with the Ministers of *North-Wales*; and several Meetings they had at *Ruthin* and other Places that Year, for the settling of a Correspondence, and

and the promoting of Unity and Love, and good Understanding among themselves, by entering into an *Association*, like those some Years before of *Worcestershire* and *Cumberland*, to which, as their Pattern (those Two having been published they did refer themselves. They appointed particular Associations; and (notwithstanding the differences of Apprehension that were among them; some being in their Judgment *Episcopal*, others *Congregational*, and others *Classical*) they agreed to lay aside the Thoughts of Matters in Variance and to give to each other the Right Hand of Fellowship; that with one Shoulder and with one Consent, they might stand each in their Places to promote the *Common* Interests of Christ's Kingdom, and the *Common* Salvation of precious Souls. He observ'd that this Year, after the Death of *Oliver Cromwell* there was generally throughout the Nation, a great Change in the Temper of God's People, and a mighty Tendency towards Peace and Unity, as if they were by Consent weary of their long Clashings, which in his Diary he expresseth his great Rejoycing in, and his Hopes that the time was at hand, when *Judah* should no longer vex *Ephraim*, nor *Ephraim* envy *Judah*, neither should they learn War any more. And though these Hopes were soon disappointed by a Change of the Scene, yet he would often speak of the Experience of that and the following Year in those parts, as a Specimen of what may yet be expected; (and therefore in Faith prayed for) when the Spirit shall be pour'd out upon us from an high. But alas *Who shall live when God doth this?* From this Experience he likewise gather'd this Observation, That it is not so much our Difference of Opinion that doth us the Mischief; (for we may as soon expect all the Clocks in the Town to strike together as to see all good People of a Mind in every thing on this side Heaven) but the Mismanagement of that Difference.

In the Association of the Ministers it was referred to Mr. Henry to draw up that part of their Agreement which concerned the *Worship of God*, which task he perform'd to their Satisfaction: His Preface to what he drew up begins thus: "Though the main of our Desires and Endeavours be after
"Unity in the greater things of God; yet we judge Uniformity in the Circumstances of Worship, a thing not to be altogether neglected by us, not only in regard of that Influence, which external visible Order hath upon the Beauty

and Comeliness of the Churches of Christ; but also as it hath a direct Tendency to the strengthening of our Hands in Ministerial Services, and withal to the removing of those Prejudices which many People have conceived, even against Religion and Worship it self. We bless God from our very Souls, for that whereunto we have already attained; and yet we hope some further thing may be done, in Reference to our closer walking by the same Rule, and minding the same things. The Word of God is the Rule which we desire and resolve to walk by in the Administration of Ordinances; and for those things wherein the Word is silent, we think we may and ought to have recourse to Christian Prudence, and the Practice of the Reformed Churches, agreeing with the general Rules of the Word: And therefore we have had (as we think we ought) in our present Agreement, a special Eye to the *Directory*, &c.

These Agreements of theirs were the more likely to be for good, for that here (as in *Worcestershire*) when they were in agitation, the Ministers set apart a Day of Fasting and Prayer among themselves to bewail Ministerial neglects, and to seek God for Direction and Success in their Ministerial Work. They met sometimes for this purpose at Mr. Henry's House at *Northenbury*.

One Passage may not improperly be inserted here, that once at a Meeting of the Ministers, being desired to subscribe a certificate concerning one whom he had not sufficient acquaintance with; he refus'd, giving this Reason, That he preferred the Peace of his Conscience before the Friendship of all the Men in the World.

Sept. 29. 1658. the Lady Puleston dyed. She was (saith he) the best Friend I had on Earth, but my Friend in Heaven is still here he was, and he will never leave me nor forsake me. He preached her Funeral Sermon from *Isa. 3.* last, Cease from Man whose Breath is in his Nostrils. He hath noted this Expression of hers not long before she died: My Soul leans to Jesus Christ, lean to me sweet Saviour. About this time he writes, A dark Cloud is over my Concernments in this Family, but my Desire is, that whatever becomes of me and my Interest, the Interest of Christ may still be kept on foot in this Place. Amen, be it. But he adds soon after, that saying of *Athanasius*, which

which he was us'd often to quote and take Comfort from *Nubecula est & cito pertransibit*. It is a little Cloud, and will soon blow over.

About a Year after, *Sept. 5. 1659.* Judge *Puleston* dy'd and all Mr. Henry's Interest in *Emeral* Family was buried in his Grave. He Preached the Judge's Funeral Sermon, from *Neb. 13. 14. Wipe not out my good Deeds that I have done for the House of my God, and for the Offices thereof*; The Design of which Sermon was not to applaud his Deceased Friend; I find not a Word in the Sermon to that Purpose: But he took occasion from the Instance of so great a Benefactor to the Ministry, as the Judge was, to shew that Deeds done for the House of God, and the Offices thereof, are good Deeds, and to press People according as their Ability and Opportunity was, to do such Deeds. One Passage I find in that Sermon which ought to be recorded; that it had been for several Years the Practice of a worthy Gentleman in the neighbouring County, in renewing his Leases, instead of making it a Condition that his Tenants should keep a Hawk or a Dog for him, to oblige them that they should keep a Bible in their Houses for themselves, and should bring up their Children to learn to read and to be catechized. This (saith he) would be no charge to you, and it might oblige them to that which otherwise they would neglect. *Some wish'd* (saith he in his Diary) *that I had chosen some other Subject for that Sermon, but I approved my self to God, and if I please Men, I am not the Servant of Christ.*

What Personal Affronts he received from some of the Branches of that Family at that time, need not be mentioned but with what exemplary Patience he bore them, ought not to be forgotten.

In *March, 1653.* he was very much solicited to leave *Worthenbury*, and to accept of the Vicaridge of *Wrexham* which was a Place that he had both a great Interest in, and a great Kindness for, but he could not see his Call clear from *Worthenbury*, so he declin'd it. The same Year he had an Offer made him of a considerable Living near *London*; but he was not of them that are given to Change, nor did he consult with Flesh and Blood, nor seek great things to himself.

That Year he had some Disturbance from the Quakers, who were set on by some others, who wished ill to his Ministry; they challenged him to dispute with them; and that which he was to prove against them, was, that the God he worshipped was not an Idol; that *John Baddely* (a Blacksmith in *Malpas*, and the Ring-leader of the Quakers in that Country) was not infallible nor without Sin; That Baptism with Water, and the Lord's Supper are Gospel-Ordinances; that the Scriptures are the Word of God, and that Jesus Christ will come to Judge the World at the last Day: But he never had any Publick Disputes with them, nor so much Disturbance from them in Publick Worship, as some other Ministers had elsewhere about that time. He had some Apprehensions at that time, that God would make the Quakers a Scourge to this Nation; but had Comfort in this Assurance, that God would in due time vindicate his own Honour, and the Honour of his Ordinances, and those of them who will not repent to give him Glory, will be cast into the Fire.

One Passage I cannot omit, because it discovers what kind of Spirit the Quakers were of: A debauch'd Gentleman being in his Revils at *Malpas*, Drinking and Swearing, was, after a sort reproved for it by *Baddely* the Quaker, who was in his Company; Why (saith the Gentleman) I'll ask thee one Question, Whether is it better for me to follow Drinking and Swearing, or to go and hear *Henry*? He answered, *Of the Two, rather follow thy Drinking and Swearing.*

The *Cheshire* Rising this Year (in Opposition to the Irregular Powers that then were uppermost) under Sir *George Booth* (afterwards Lord *Delamere*) and that of *North-Wales*, under Sir *Thomas Middleton*, could not but affect *Worthenbury*, and the Country thereabouts. Mr. *Henry's* Prayer for them in his Diary, the Day of their first appearing is, *Lord own them, if they truly own thee.* He notes, that *Lambert's* Forces which came down to suppress them, did in that Neighbourhood espouse the Quakers Cause, and offer Injury to some Ministers; and therefore (saith he) unless God intend the Ruine of the Nation by them, they cannot prosper: Nor did they long, though in that Expedition they had Success. In their Return some of *Lambert's* Soldiers were at *Worthenbury* Church, hearing Mr. *Henry* upon a Lord's Day; and one of them sat with his Hat on, while they were singing Psalms, for which

he publickly admonish'd him: And there being many Anabaptists among them, he hath recorded it as a good Providence, that those Questions in the Catechism which are concerning Baptism, came in course to be expounded that Day. The first rising of the *Cheshire Forces* was Aug. 1. 1659. and the 19th following they were worsted and Scatter'd by *Lambert's Forces*, near *Northwich*, a strange Spirit of Fear being upon them, which quite took off their Chariot-wheels. The Country call'd it not the *Cheshire Rising*, but the *Cheshire Race*. Some blamed him that he did not give God Thanks publickly for the Defeat of Sir *George Booth*; to whom he answer'd with his usual Mildness, that his *Apprehensions concerning that Affair were not the same with theirs*. *We are now* (saith he) *much in the dark, never more*. He preach'd the Lecture at *Chester* soon after, just at the time when Mr. *Cook*, an eminent Minister in *Chester*, and several others were carried Prisoners to *London*, for their Agency in the late Attempt; and the City was threatned to have their Charter taken away, &c. The Text in course that Day (for they preached over the latter part of that Epistle, if not the whole, at that Lecture) happen'd to be *Heb. 13. 14. We have here no continuing City*, which he thought a Word upon the Wheels at that time. He notes in his Diary, that when, after that, the Army rul'd, disturb'd the Parliament, and carried all before them with a high Hand, there were great Grounds to fear *sad times approaching*; and his Prayer is, *Lord fit thy People for the fiery Tryal*.

He was a hearty Well-wisher to the return of the King, the Spring following, *April*, 1660. and was much affected with the Mercy of it. *While others rejoyce carnally* (saith he) *Lord, help thy People to rejoyce spiritually, in our publick National Mercies*. 'Twas upon that occasion that Mr. *Baxter* preached his Sermon of *Right Rejoicing*, on *Luke 10. 20*. But he and others soon saw Cause to Rejoyce with Trembling, and to sing both of Mercy and Judgment; for about that time he hath this melancholy Remark; *Religion loses Ground exceedingly, and Profaneness gets it*: Help, Lord! However, he was very Industrious to quiet the Minds of some who were uneasy at that great Revolution; and that Scripture yielded him much Satisfaction, *Joh. 3. 35. The Father loveth the Son, and hath given all things into his hands*.
Christ

Christ be not only the Head of the Church, but Head over all things to the Church, we may be assured, that all things shall be made to work together for Good to it. The Text also which the Lord put into his Heart to preach upon, on the day of Publick Thanksgiving for the King's Restoration, was very comfortable to him, *Prov. 21. 1. The King's Heart is in the Hand of the Lord.* His Sence of that great Mercy of God to the Nation, in the unbloody, peaceable and legal Settlement of King Charles II. upon the Throne, was the same with that of Multitudes, besides, both Ministers and others, that were of the *quiet in the Land*, who yet not long after suffered very hard things under him. Soon after the Return of the King, he notes how industrious some were to remove him from *Worthenbury*, on which he writes this as the breathing of his Soul towards God; *Lord, if it please thee, fasten me here as a Nail in a sure Place; if otherwise, I will take nothing ill which thou dost wish me:* And when prest by his Friends more earnestly than before, to accept of some other Place, Lord, (saith he) *Mine Eye is up unto thee, I am wholly at thy disposal, make my way plain before my Face, because of mine Enemies; my Resolution is, to deny my self if thou callest me.* Here (or any where, 'tis no great matter where) I am. Many Years after the King's Return, he dated a Letter, May 29. *Τῇ ἀμείνῃ αὐτῇ τῇ γλυκύτητι σου.*

There are two things further which I think it may be of use to give some Account of in the Close of this Chapter. 1. Of the Course of his Ministry at *Worthenbury*, and 2. Of the State of his Soul, and the Communion he had with God in those Years.

As to the Subjects he preached upon, he did not use to dwell long upon a Text. *Better one Sermon upon many Texts, (viz. many Scriptures opened and applied) than many Sermons upon one Text:* To that purpose he would sometimes speak.

He used to preach in a fixed Method, and linked his Subjects in a sort of a Chain: He adapted his Method and Style to the Capacity of his Hearers, fetching his Similitudes for Illustration, from those things which were familiar to them. He did not shoot the Arrow of the Word over their Heads in high Notions, or the Florishes of affected Rhetorick, nor under their Feet by blunt and homely expressions, as many

do under pretence of plainness, but to their Hearts in close and lively Applications. His delivery was very graceful and agreeable, far from being either noisie, and precipitate on the one hand, or dull and slow on the other. His Doctrine did drop as the Dew, and distil as the soaking Rain, and came with a charming pleasing Power, such as many will bear witness to, that have wonder'd at the gracious Words which proceeded out of his Mouth.

He wrote the Notes of his Sermons pretty large for the most part, and always very legible; But even when he had put his last Hand to them, he commonly left many imperfect Hints, which gave room for Enlargements in Preaching, wherein he had a great Felicity. And he would often advise Ministers not to tie themselves too strictly to their Notes, but having well digested the matter before, to allow themselves a Liberty of Expression, such as a Mans Affections, if they be well rais'd, will be apt to furnish him with. But for this, no certain Rule can be given, there are *diversities of gifts*, and each to *profit withal*.

He kept his Sermon-Notes in very neat and exact Order; Sermons in Course, according to the Order of the Subject; and occasional Sermons according to the Scripture-Order of the Texts; so that he could readily turn to any of them. And yet, though afterwards he was removed to a place far enough distant from any of that Auditory, yet (though some have desired it) he seldom preached any of those Hundreds of Sermons which he had preached at *Worthenbury*, no not when he preach'd never so privately, but to the last he studied new Sermons, and wrote them as elaborately as ever; for he thought a Sermon best preach'd, when it was newly meditated: Nay, if sometimes he had Occasion to preach upon the same Text, yet he would make and write the Sermon anew; and he never offered that to God which cost him nothing.

When he went to *Oxford*, and preach'd there before the University in *Christ-Church*, as he did several times, his labours were not only very acceptable, but successful too; particularly one Sermon which he preach'd there, on *Prov. 14. 9. Fools make a mock at sin*; for which Sermon a young Master of Arts came to his Chamber afterwards to return him Thanks, and to acknowledge the good Impressions which Divine Grace, by

by that Sermon, had made upon his Soul, which he hoped he should never forget.

In his Diary he frequently records the frame of his Spirit in studying and preaching. Sometimes blessing God for signal help vouchsafed, and owning him the Lord God of all his Enlargements; at other times, complaining of great deadness and straitness. *It is a wonder (saith he) that I can speak of eternal things, with so little Sense of the Reality of them. Lord, strengthen that which remains, which is ready to die.* And he once writes thus upon a studying Day; "I forgot explicitly and expressly when I began, to crave help from God, and the Chariot Wheels drove accordingly. Lord, forgive my Omissions, and keep me in the way of Duty."

As to the state of his Soul in these Years, it should seem by his Diary, that he was exercised with some Doubts and Fears concerning it. *I think (saith he) never did any poor Creature pass through such a Mixture of Hope and Fear, Joy and Sadness, Assurance and Doubting, down and up, as I have done these Years past* — (The Notice of this may be of use to poor drooping Christians, that they may know their Case is not singular; and that if God for a small Moment hide his Face from them, he deals with them no otherwise than as he useth sometimes to deal with the dearest of his Servants.) It would affect one, to hear one that liv'd a life of Communion with God, complaining of great Straitness in Prayer. *No life at all in the Duty, many Wandrings; if my Prayers were written down, and my vain Thoughts interlined, what incoherent Nonsense would there be? I am ashamed, Lord I am ashamed, O pity, and pardon.* To hear him suspecting the Workings of Pride of Heart, when he gave an Account to a Friend, who enquired of him, touching the Success of his Ministry, and that he should record this concerning himself, with this Ejaculation annexed, *The Lord pardon and subdue.* 'Twas a Sign that he kept a very watchful Eye upon the Motions of his own Heart.

To hear him charging it upon himself, that he was present at such a Duty in the midst of many Distractions, not tasting Sweetness in it, &c. When a Fire is first kindled (saith he) there is a deal of Smoak and Smother, that afterwards wears away; so in young Converts, much Peevishness, Frowardness, Darkness; *So it hath been with my Soul,*

and so it is yet in a great measure: Lord, pity, and do not quench the smoking Flax; though as yet it doth but smok, let these Sparks be blown up into a Flame.

Great Mercies, but poor Returns; signal Opportunities, but small Improvements: Such are his Complaints frequently concerning himself. And though few or none excell'd him in profitable Discourse, yet in that he often bewails his Barrenness and Unprofitableness. *Little Good done, or gotten such a Day for want of a Heart; 'tis my Sin and Shame. O that I had Wings like a Dove.*

Yet when he wanted a Faith of Assurance, he liv'd by a Faith of Adherence. Such a Day (saith he) a full Resignation was made of all my Concernments, into the Hands of my Heavenly Father, let him deal with me as seemeth good in his Eyes; I am learning and labouring to live by Faith, Lord help my Unbelief. Another time he notes that many perplexing Fears being upon his Spirit, they were all silenced with that sweet Word which was seasonably brought to his Remembrance, *Fear none of those things which thou shalt suffer.*

He very frequently kept Days of Fasting and Humiliation in secret, which he calls his Days of Atonement. Sometimes he observed these Monthly, and sometimes only upon special Occasions; but the Memorandums in his Diary (not only while he was at Worthenbury, but often after) shew what sweet Communion he had with God in those solemn Duties, which no Eye was Witness to, but his who sees in secret, and will reward openly. Remember (O my Soul) such a Day, as a Day of more than ordinary Engagements entred into, and strong Resolutions taken up of closer Walking, and more Watchfulness, O my God, undertake for me! And upon another of those Days of secret Prayer and Humiliation, he notes, *if sowing in Tears be so sweet, what then will the Harvest be, when I shall reap in Joy? Bless the Lord, O my Soul, who forgiveth all thine Iniquities, and will in due time heal all thy Diseases.*

C H A P. IV.

His Marriage, Family, Family-Religion, and the Education of his Children.

HE removed from *Emeral*, to the House in *Worthenbury*, which the Judge had built for him, in *February*, 1658. and then had one of his Sisters with him to keep his House. No sooner had he a Tent, but God had an Alter in it, and that a smoaking Altar. There he set up Repetition on Sabbath Evenings, and welcom'd his Neighbours to it.

His Christian Friends often, and sometimes his Brethren in the Ministry, kept Days of Fasting and Prayer at his House. He us'd to tell People when they had built new Houses, they must dedicate them, (referring to *Deut. 20. 5.* and *Psal. 30. ult.*) that is, they must invite God to their Houses, and devote them to his Service.

Providence having thus brought him into a House of his own, soon after provided him a Help-meer for him. After long Agitation, and some Discouragement and Opposition from the Father, *Apr. 26. 1660.* he married *Katharine*, the only Daughter and Heir of Mr. *Daniel Matthews*, of *Broad-Oak*, in the Township of *Iscoyd*, in *Flinshire* (but in the Parish of *Malpas*, which is in *Cheshire*, and about Two Miles distant from *Whitchurch*, a considerable Market Town in *Shropshire*.) Mr. *Matthews* was a Gentleman of a very competent Estate; such a one as King *James* the First us'd to say was the happiest Lot of all others, which set a Man below the Office of a Justice of Peace, and above that of a Petty-Constable. This was his only Child: very fair and honourable Overtures had been made for her Disposal; but it pleased God so to order Events, and to over-rule the Spirits of those concern'd, that she was reserv'd to be a Blessing to this good Man, in things pertaining both to Life and Godliness.

His Purpose of Marriage was published in the Church Three Lord's Days before, a laudable Practice, which he greatly approved, and perswaded others to.

The Day before his Marriage, he kept as a Day of secret Prayer and Fasting.

He us'd to say, those who would have Comfort in that Change of their Condition, must see to it, that they bring none of the Guilt of the Sins of their single State with them into the married State. And the Presence of Christ at a *Wedding, will turn the Water into Wine*; and he will come, if he be invited by Prayer.

He took all Occasions while he liv'd, to express his Thankfulness to God, for the great Comfort he had in this Relation. *A Day of Mercy* (so he writes on his Marriage Day) *never to be forgotten, God had given him one* (as he writes afterwards) *every way his Helper, in whom he had much Comfort, and for whom he thanked God with all his Heart.* He writes in his Diary, April 26. 1680. *This Day we have been Married Twenty Years, in which time we have received of the Lord more than Twenty Thousand Mercies; to God be Glory.* Sometimes he writes we have been so long Married, and never reconciled; that is, there never was any Occasion for it. His usual Prayer for his Friends in the Married State, was according to his own Practise in that State; That they might be *mutually serviceable to each others Faith and Holiness, and jointly serviceable to God's Honour and Glory.*

Her Father, though he put some Hardships upon him in the Terms, and had been somewhat averse to the Match, yet by Mr. Henry's great Prudence, and God's good Providence, was influenced to give a free Consent to it; and he himself with his own Hand, gave her in Marriage. From this, and from other Experiences, Mr. Henry had learn'd to say with Assurance; *It is not in vain to wait upon God and to keep his way.* Mr. Matthews settled part of his Estate before Marriage upon them and theirs; he lived about seven Years after, and when he died, the remainder of it came to them. This competent Estate which the Divine Providence brought into his Hand, was not only a comfortable Support to him when he was turn'd out of his Living, and when many faithful Ministers of Christ were reduced to great Poverty and Straits, but it enabled him likewise, as he had Opportunity, to preach the Gospel freely, which he did to his dying Day, and not only so, but to give for the Relief of others that were in want, in which he sow'd plentifully, to a very large

Proportion of his Income; and often blessed God that he had wherewithal, remembring the Words of the Lord, how he said, *It is more blessed to give than to receive.*

Such was his House, and such the Vine which God graciously planted by the side of his House. By her God gave him six Children, all born within less than Eight Years; the Two Eldest, Sons, *John* and *Matthew*, the other Four, Daughters, *Sarah*, *Katharine*, *Elenor* and *Ann*. His eldest Son *John* dyed of the Measles in the sixth Year of his Age; and the rest were in Mercy continued to him.

The Lord having built him up into a Family, he was careful and faithful in making good his solemn Vow at his Ordination, that *he and his House would serve the Lord*. He would often say, *That we are really which we are relatively.* It is not so much what we are at Church, as what we are in our Families. Religion in the Power of it will be *Family Religion*. In this his Practice was very Exemplary; he was one that walked before his House in a perfect way, with a perfect Heart, and therein behav'd himself wisely. His constant Care and prudent Endeavour was not only to put away iniquity far from his Tabernacle, but that where he dwelt, the Word of Christ might dwell richly. If he might have no other Church, yet he had a Church in his House.

He made Conscience of *Closet-worship*, and did abound in it, not making his *Family-worship* to excuse for that. He hath this affecting Note in his Diary, upon the removing of his Closet but from one Room in the House to another, this Day (saith he) my new Closet was *Consecrated*, if I may so say, with this Prayer; *That all the Prayers that ever should be made in it according to the Will of God, Morning, Evening and at Noon-Day, ordinary or extraordinary, might be accepted of God, and obtain a gracious Answer. Amen and Amen.* It was the Caution and Advice which he frequently gave to his Children and Friends; Be sure you look to your secret Duty, keep that up whatever you do; The Soul cannot prosper in the neglect of it. He observed that *Apostacy* generally begins at the Closet-door. Secret Prayer is first neglected, and carelessly performed, then frequently omitted, and after a while wholly cast off; and then farewell God and Christ and all Religion.

He also advis'd that *secret Duty be perform'd secretly*, which was the Admonition he gave sometimes to those who call *their Voice to be heard on high* in that Duty.

Besides this, he and his Wife constantly prayed together Morning and Evening: and never, if they were together home or abroad was it intermitted; and from his own Experience of the Benefit of this Practice, he would take all Opportunities to recommend it to those in that Relation, as conducing very much to the Comfort of it, and to their furtherance in that, which he would often say is the great Duty of Yoke-fellows; and that is, *to do all they can to help one another to Heaven*. He would say, that this Duty of Husbands and Wives praying together, is intimated in that of the Apostle 1 Pet. 3. 7. where they are exhorted to *live as Heirs together of the Grace of Life, that their Prayers* (especially their Prayers together) *be not hindred*; that nothing may be done to hinder them from praying together, nor to hinder them in it, nor to spoil the Success of those Prayers. This Sanctifies the Relation, and fetcheth in a Blessing upon it, makes the Comforts of it the more sweet, and the Cares and Crosses of it the more easie, and is an excellent Means of preserving and encreasing Love in the Relation. Many to whom he had recommended the Practice of this Duty, have blessed God for him, and for his Advice concerning it. When he was abroad and lay with any of his Friends he would mind them of his Rule, *That they who lye together must pray together*. In the Performance of this part of his daily Worship he was usually short, but often much affected.

Besides these he made Conscience, and made a Business of *Family-Worship* in all the parts of it; and in it he was uniform, steady and constant from the time that he was first called to the Charge of a Family, to his dying Day; and according to his own Practice, he took all Occasions to press upon others. His Doctrine once from *Josh. 24. 15.* was, *The Family-Worship is Family-Duty*. He would say sometimes, *the Worship of God be not in the House, write, Lord have Mercy on us*, upon the Door; for there is a Plague, a Curse in it. It is the Judgment of Archbishop Tillotson, in that excellent Book which he published a little before his Death upon this Subject; *That constant Family-Worship is so necessary to keep alive a Sense of God and Religion in the Minds of Men, that*

not how any Family that neglects it, can in reason be esteemed
family of Christians, or indeed to have any Religion at all.
w earnestly would Mr. Henry reason with People some-
times about this Matter, and tell them what a Blessing it
ould bring upon them and their Houses, and all that they

He that makes his House a little Church, shall find, that
it will make it a Little Sanctuary. It may be of use to give
particular Account of his Practice in this Matter, because
was very exemplary. As to the time of it, his Rule was,
commonly, the earlier the better, both Morning and Eve-
ing; in the Morning before worldly Business crowded in,
y will I seek thee: He that is the first should have the first;
is it fit that the Worship of God should stand by and wait
till the World's turn is served. And early in the Evening
before the Children and Servants began to be sleepy; and
therefore, if it might be, he would have Prayer at Night be-
fore Supper, that the Body might be the more fit to serve the
Soul in that Service of God. And indeed he did industriously
strive in all the Circumstances of his Family-Worship, so as
to make it most solemn and most likely to answer the End.
He always made it the Business of every Day, and not (as
many make it) a By-business. This being his fixed Prin-
ciple, all other Affairs must be sure to give way to this. And
he would tell those who objected against Family-Worship,
that they could not get time for it; that if they would but
have Christian Resolution at first, they would not find the
difficulty so great as they imagined; but after a while, their
other Affairs would fall in easily and naturally with this, es-
pecially where there is that Wisdom which is profitable to di-

Nay, they would find it to be a great Preserver of Or-
der and Decency in a Family, and it would be like a Hem to
their other Business, to keep it from ravelling. He was
very careful to have all his Family present at Family-Wor-
ship; though sometimes, living in the Country, he had a
great Household; yet he would have not only his Children and
Journers (if he had any) and Domestick Servants, but his
Workmen and Day-Labourers, and all that were employed
by him, if they were within call to be present, to join with
him in this Service; and as it was an Act of his Charity ma-
nifest to set them to work for him, so to that he added
an Act of Piety, to set them to work for God. And usually
when

when he paid his Workmen their Wages, he gave them good Counsel about their Souls: Yet if any that should come to Family-Worship were at a distance, and must be staid long, he would rather wait them, than put the Duty out of time; and would sometimes say at a Night, *Be one away than all sleepy.*

The Performances of his Family-Worship were the Morning and Evening. He observed that under the *Morning and the Evening Lamb*, had the same *Meat* and *Drink-offering*, *Exod. 29. 38. — 41.* He always began with a short, but very solemn Prayer, imploring the wine Presence and Grace, Assistance and Acceptance; particularly begging a Blessing upon the Word to be read, reference to which he often put up this Petition; *That same Spirit that indited the Scripture, would enable us to understand the Scripture, and to make up something to our selves of it that may do us good:* And esteeming the Word of God as his necessary Food, he would sometimes pray in a Morning, that our Souls might have a good Meal out of it. He commonly concluded even this short Prayer, as he did all Blessings before and after Meal, with a *Doxology*, as Paul on all Occasions, *To him be Glory, &c.* which is properly a Gratulation, and is an essential part of Prayer.

He next sung a Psalm, and commonly he sung David's Psalms in order, throughout; sometimes using the old Tradition, but generally Mr. Barton's: and his usual way was to sing a whole Psalm throughout, tho' perhaps a long one, yet to sing quick; (yet with a good Variety of proper and pleasant Tunes) and that he might do so, usually the Psalm was sung without reading the Line betwixt (every one in the family having a Book;) which he preferred much before the common way of singing, where it might conveniently be done, as more agreeable to the Practice of the Primitive Church, and the Reformed Churches abroad; and by these means he thought the Duty more likely to be perform'd with the Spirit, and with the Understanding; the Sense being not broken, nor the Affections interrupted, as in reading the Psalm betwixt. He would say, that a Scripture Ground for singing Psalms in Families, might be taken from *Psal. 118. 15. Voice of Rejoycing and of Salvation, is in the Tabernacles of the Righteous;* and that it is a way to hold forth Godliness

his Scarlet Thread, *Josh. 2. 17.*) to such as pass by our windows.

He next read a Portion of Scripture, taking the Bible in his hand; he would sometimes blame those who only pray in Families, and do not read the Scripture: In Prayer we speak to God, by the Word he speaks to us; *and is there any Man (saith he) that we should speak all?* In the Tabernacle Priests were every Day to burn Incense, and to light the Lamps; the former figuring the Duty of Prayer, the latter the Duty of reading the Word. Sometimes he would say, *We do well that Pray Morning and Evening in their Families; but those do better, that pray and read the Scriptures; but we do best of all that pray, and read, and sing Psalms, and Christians should covet earnestly the best Gifts.*

He advised the reading of the Scripture in order; for though one Star in the Firmament of the Scripture differ from another Star in Glory, yet *wherever God hath a Mouth to speak, should have an Ear to hear*; and the diligent Searcher may find much excellent Matter in those parts of Scripture, which we are sometimes tempted to think might have been spar'd. How affectionately would he sometimes bless God for every Book, and Chapter, and Verse and Line in the Bible!

What he read in his Family, he always expounded; and exhorted all Ministers to do so, as an excellent Means of enlarging their Acquaintance with the Scripture. His Expositions were not so much critical as plain, and practical, and useful; and such as tended to Edification, and to answer the End for which the Scriptures were written, which is to make Men wise to Salvation. And herein he had a peculiar Excellence, performing that daily Exercise with so much Judgment, and the same time with such Facility and Clearness, as if every Proposition had been premeditated; and very instructive they were, as well as affecting to the Auditors. His Observations were many times very pretty and surprizing, and such as we shall not ordinarily meet with. Commonly in his Expositions he reduced the Matter of the Chapter or Psalm read, into some Heads; not by a Logical Analysis, which often minks it too small, and confounds the Sense with the Terms; but by such a Distribution as the Matter did most easily and forcibly fall into. He often mention'd that Saying of Tertullian's,

William's, I adore the Fulness of the Scriptures; and sometimes that, Scriptura semper habet aliquid relegendibus. When sometimes he had hit upon some useful Observation that was new to him, he would say afterwards to those about him, I often have I read this Chapter, and never before now took notice of such a thing in it! He put his Children, while they were with him, to write these Expositions; and when they were gone from him, the Strangers that sojourned with him did the same. What Collections his Children had, though but broken and very imperfect Hints; yet, when afterwards they were disposed of in the World, were of good use to them and their Families. Some Expositions of this Nature, that were plain and practical, and helping to raise the Affections and guide the Conversation by the Word, he often wished were published by some good Hand for the benefit of Families. But such was his great Modesty and Self-diffidence (though few more able for it) that he would never be perswaded to attempt any thing of that kind himself. As an Evidence how much his Heart was upon it, to have the Word of God read and understood in Families, take this Passage out of his Last Will and Testament: I give and bequeath to each of my Daughters, Mr. Pool's English Annotations upon the Bible, Two Volumes, of the last and best Edition that shall be to be had at the time of my Decease, together with Mr. Barton's last and best Translation of the Singing Psalms, one to each of them; requiring and requesting them to make daily use of the same, for their Instruction, Edification and Comfort of themselves and their Families. But 'tis time we proceed to the Method of his Family Worship.

The Chapter or Psalm being read and expounded, he enquir'd from his Children some Account of what they could remember of it; and sometimes would discourse with them plainly and familiarly about it, that he might lead them into an Acquaintance with it; and (if it might be) impress some thing of it upon their Hearts.

He then pray'd, and always kneeling, which he looked upon as the fittest and most proper Gesture for Prayer; and took Care that his Family should address themselves to their Duty, with the outward Expressions of Reverence and Composedness. He usually fetch'd his Matter and Expressions of Prayer, from the Chapter that was read, and the Psalm that

sung, which was often very affecting, and helped much
 stir up and excite praying Graces. He sometimes obser-
 ved in those Psalms, where reference is had to the Scripture
 stories, as *Psal. 83.* and many others, that those who are
 well acquainted with the Scriptures, would not need to make
 use of the help of prescribed Forms, which are very necessa-
 ry for those that cannot do the Duty without them, but are
 becoming those that can; as a Go-cart is needful to a
 child, or Crutches to one that is lame, but neither of them
 necessary to one that needs them not: 'Twas the Compari-
 son he commonly used in this Matter. In Family-Prayer he
 was usually most full in giving Thanks for Family-Mercies,
 confessing Family-Sins, and begging Family-Blessings. Very
 particular he would sometimes be in Prayer for his Family;
 if any were absent, they were sure to have an express Petition
 put up for them. He us'd to observe concerning *Job, Chap.*
1. 5. that he offered Burnt-Offerings for his Children, ac-
 cording to the Number of them all, an Offering for each Child;
 and so would he sometimes in praying for his Children, put
 up a Petition for each Child. He always observ'd at the An-
 nual Return of the Birth-day of each of his Children, to bless
 God for his Mercy to him and his Wife in that Child; the
 prolonging of it, the continuance of it, the Comfort they had in
 it, &c. with some special Request to God for that Child.
 Every Servant and Sojourner, at their coming into his Family
 and their going out (besides the daily Remembrances of
 them) had a particular Petition put up for them, according
 to their Circumstances were. The Strangers that were at any
 time within his Gates, he was wont particularly to recommend
 to God in Prayer, with much Affection, and Christian Con-
 sideration for them and their Concernments. He was daily mind-
 ful of those that desired his Prayers for them, and would say
 sometimes, *it is a great Comfort that God knows who we mean in*
Prayer, though we do not name them. Particularly Providences
 concerning the Country, as to Health or Sickness, good or
 bad Weather, or the like, he commonly took notice of in
 Prayer, as there was Occasion; and would often beg of God
 to fit us for the next Providence, whatever it might be: Nor
 did he ever forget to pray for the Peace of Jerusalem. He al-
 ways concluded Family-Prayer, both Morning and Evening,
 with a solemn Benediction, after the Doxology; *The Blessing*

sing of God Almighty, the Father, the Son, and the Holy Ghost be with us, &c. Thus did he daily *bleſs his Houſhold.*

Immediately after the Prayer was ended, his Children together, with bended Knee, ask'd Bleſſing of him and the Mother; that is, deſired of them to pray to God to Bleſs them: which Bleſſing was given with great Solemnity and Affection; and if any of them were abſent, they were remembred, *The Lord bleſs you and your Brother, or you and your Siſter that is abſent.*

This was his daily Worſhip, which he never alter'd (unleſs as is after mentioned) nor ever omitted any part of, though he went from home never ſo early, or returned never ſo late, had never ſo much Buſineſs for his Servants to do. He would ſay that ſometimes he ſaw Cauſe to ſhorten them; but he would never omit any of them; for if an Excuse be once admitted for an Omiſſion, it will be often returning. He was not willing (unleſs the Neceſſity were urgent) that any ſhould go from his Houſe in a Morning before Family-worſhip; but upon ſuch an Occaſion, would mind his Friends, that *Prayer and Provender never binder a Journey.*

He managed his daily Family-Worſhip, ſo as to make it Pleaſure and not a Task to his Children and Servants; for it was ſeldom long, and never tedious in the Service; the variety of the Duties made it the more pleaſant; ſo that none who join'd with him had ever any reaſon to ſay, Behold what a Wearineſs is it! Such an excellent Faculty he had of rendering Religion the moſt ſweet and amiable Employment in the World; and ſo careful was he (like Jacob) to drive as his Children could go, not putting new Wine into old Bottles. ſome good People that mean well would do likewise, might prevent many of thoſe Prejudices which young Perſons are apt to conceive againſt Religion, when the Service of it are made a Toil and a Terror to them.

On *Thursday Evenings* (inſtead of Reading) he Catechiſed his Children and Servants in the *Aſſemblies Catechiſm*, with the *Proofs* or ſometimes in a little Catechiſm, concerning the *Matter of Prayer*, publiſhed in the Year 1674. and ſaid to be written by Dr. Collins, which they learned for their Help to the Gift of Prayer, and he explain'd it to them. Or ſometimes they read, and he examined them in ſome other uſeful Book, as Mr. Pool's Dialogues againſt the Papiſts, the *Aſſemblies Confefſion of Faith* with the Scriptures, or the like.

On Saturday Evenings, his Children and Servants gave him an Account what they could remember of the Chapters that had been expounded all the Week before, in order, each a several part, helping one anothers Memories for the recollecting of it. This he call'd, *gathering up the Fragments which remained, that nothing might be lost.* He would say to them sometimes as Christ to his Disciples, *Have ye understood all these things?* If not, he took that Occasion to explain them more fully. This exercise (which he constantly kept up all along) was both delightful and profitable, and being managed by him with so much Prudence and Sweetness, helped to insil into those about him betimes, the Knowledge and Love of the Holy Scriptures.

When he had Sojourners in his Family, who were able to bear a part in such a Service, he had commonly in the Winter-time, set Weekly Conferences, on Questions propos'd, for their mutual Edification and Comfort in the Fear of God; the Substance of what was said, he himself took and kept an Account of in Writing.

But the Lord's Day he called and counted the Queen of Days, the Pearl of the Week, and observed it accordingly. The Fourth Commandment intimates a special regard to be had to the Sabbath in Families, *Thou and thy Son and thy Daughter, &c. it is the Sabbath of the Lord in all your Dwellings.* In this therefore he was very exact, and abounded in the Work of the Lord in his Family on that Day. Whatever were the Circumstances of his Publick Opportunities, (which varied, as we shall find afterwards) his Family-Religion on that Day was the same: Extraordinary Sacrifices must never supersede the continual Burnt-offering and his Meat-offering, Numb. 28. 15. His common Salutation of his Family or Friends, on the Lord's Day in the Morning, was that of the Primitive Christians; *The Lord is risen, he is risen indeed*; making it his chief Business on that Day, to celebrate the Memory of Christ's Resurrection; and he would say sometimes, *Every Lord's Day, is a true Christian's Easter-day.* He took care to have his Family ready early on that Day, and was larger in Exposition and Prayer on Sabbath-Mornings, than on other Days. He would often remember that under the Law the daily Sacrifice was doubled on Sabbath-Days, Two Lambs in the Morning, and Two in the Evening.

ning. He had always a particular Subject for his Expositions on Sabbath-Mornings; the Harmony of the Evangelists several times over, the Scripture Prayers, Old Testament Prophecies of Christ, *Christ the true Treasure* (so he entituled that Subject) *sought and found in the Field of the Old Testament*. He constantly sung a Psalm after Dinner, and another after Supper, on the Lord's Days. And in the Evening of the Day his Children and Servants were catechized and examined in the Sense and Meaning of the Answers in the Catechism; that they might not say it (as he used to tell them, like a Parrot, by Rote. Then the Day's Sermons were repeated, commonly by one of his Children, when they were grown up, and while they were with him; and the Family gave an Account what they could remember of the Word of the Day, which he endeavoured to fasten upon them, as a Nail in a sure Place. In his Prayers on the Evening of the Sabbath, he was often more than ordinarily enlarged; as one that found not only God's Service perfect Freedom, but his Work its own Wages, and a great Reward, not only after keeping, but (as he used to observe from Psal. 19. 11.) *in keeping God's Commandments*. A present Reward of Obedience in Obedience. In that prayer he was usually very particular, in praying for his Family, and all that belonged to it. It was a Prayer he often put up, that we might have Grace to carry it *as a Minister, and a Minister's Wife, and a Minister's Children, and a Minister's Servants should carry it, that the Ministry might in nothing be blamed*. He would sometimes be a particular Intercessor for the Towns and Parishes adjacent: How have I heard him, when he hath been in the Mount with God, in a Sabbath-Evening-Prayer, wrestling with the Lord for Chester, and Shrewsbury, and Nantwich, and Wrexham, and Whitchurch, &c. those Nests of Souls, wherein there are so many, that cannot discern between their Right Hand and their Left in Spiritual things, &c. He closed his Sabbath-Work in his Family with singing Psal. 134. and after it a solemn Blessing of his Family.

Thus was he *Prophet* and *Priest* in his own House; and he was *King* there too, ruling in the Fear of God, and not suffering Sin upon any under his Roof.

He had many Years ago a Man Servant that was once overtaken in Drink abroad; for which, the next Morning at Family Worship, he solemnly reprov'd him, admonish'd him, and prayed for him with a Spirit of Meekness, and soon after parted with him. But there were many that were his Servants, who by the Blessing of God upon his Endeavours, got those good Impressions upon their Souls which they retain'd ever after; and blessed God with all their Hearts that ever they came under his Roof. Few went from his Service till they were Married; and went to Families of their own; and some, after they had been Married and had Bury'd their Yoke-fellows, return'd to his Service again, saying, *Master, it is good to be here.*

He brought up his Children in the Fear of God, with a great deal of Care and Tenderneſs, and did by his Practice, as well as upon all Occasions in Discourses, condemn the Indiscretion of those Parents who are partial in their Affections to their Children, making a Difference between them, which he observed did often prove of ill Consequence in Families; and lay a Foundation of Envy, Contempt, and Discord, which turns to their Shame and Ruine. His Carriage towards his Children was with great Mildness and Gentleness, as one who desir'd rather to be loved than feared by them. He was as careful not to *provoke them to Wrath*, nor to discourage them, as he was to *bring them up in the Nurture and Admonition of the Lord*. He rul'd indeed, and kept up his Authority, but it was with Wisdom and Love, and not with a high Hand. He allowed his Children a great degree of Freedom with them, which gave him the Opportunity of reasoning with them, not frightening them into that which is good. He did much towards the Instruction of his Children in the way of Familiar Discourse, according to that excellent Directory for Religious Education, *Deut. 6. 7. Thou shalt what these things* (so the Word is which he said noted frequent Repetition of the same things) *upon thy Children, and shalt talk of them when thou sittest in thy House, &c.* which made them love Home, and delight in his Company, and greatly en- dear'd Religion to them.

He did not burthen his Childrens Memories by imposing upon them the getting of Chapters and Psalms without Book; but endeavoured to make the whole Word of God Familiar

to them, (especially the Scripture Stories) and to bring them to understand it and love it, and then they would easily remember it. He us'd to observe from *Psal. 119. 93. I will never forget thy Precepts, for with them thou hast quickned me;* that we are then likely to remember the Word of God when it doth us good.

He taught all his Children to write himself, and set them betimes to write Sermons, and other things that might be of use to them: He taught his eldest Daughter the Hebrew Tongue when she was about Six or Seven Years old, by an English Hebrew Grammar, which he made on purpose for her; and she went so far in it, as to be able readily to read and construe a Hebrew Psalm.

He drew up a short Form of the Baptismal Covenant, for the use of his Children; it was this:

I take God the Father to be my chiefeft Good, and higheft End.

I take God the Son to be my Prince and Saviour.

I take God the Holy Ghost to be my Sanctifier, Teacher, Guide and Comforter.

I take the Word of God to be my Rule in all my Actions.

And the People of God to be my People in all Conditions.

I do likewise devote and dedicate unto the Lord, my whole self, all I am, all I have, and all I can do.

And this I do deliberately, sincerely, freely, and for ever.

This he taught his Children, and they each of them solemnly repeated it every Lord's-Day in the Evening, after they were catechized, he putting his *Amen* to it, and sometimes adding, *so say, and so do, and you are made for ever.*

He also took pains with them, to lead them into the Understanding of it, and to perswade them to a free and cheerful Consent to it. And when they grew up, he made them all write it over severally with their own Hands, and very solemnly set their Names to it, which he told them he would keep by him, and it should be produced as a Testimony against them, in case they should afterwards depart from God, and turn from following after him.

He was careful to bring his Children betimes (when they were about Sixteen Years of Age) to the Ordinance of the Lord's Supper, to take the Covenant of God upon themselves, and to make their Dedication to God their own Act and Deed; and a great deal of Pains he took with them, to prepare them for

that great Ordinance, and so to transmit them into the State of adult Church-membership: And he would often blame Parents, who would think themselves undone if they had not their Children baptized, and yet took no care when they grew up and made a Profession of the Christian Religion, to perswade them to the Lord's Supper. *'Tis true* (he would say) *Buds and Blossoms are not Fruit*, but they give hopes of Fruit, and Parents may and should take hold of the good Beginnings of Grace which they see in their Children, by those to bind them so much the closer to, and lead them so much the faster in the way that is called *Holy*. By this solemn Engagement the Door which stood half open before, and invited the Thief, is shut and bolted against Temptation. And to those who pleaded that they were not fit, he would say, that the further they went into the World, the less fit they would be. *Qui non est bodie cras minus aptus erit*. Not that Children should be compell'd to it, nor those that are wilfully ignorant, untoward and perverse, admitted to it, but those Children that are hopeful and well inclin'd to the things of God, and appear to be concern'd in other Duties of Religion, when they begin to put away childish things, should be incited and encouraged and perswaded to this, that the matter may be brought to an issue. *Nay, but we will serve the Lord; fast bind, fast find*. Abundant Thanksgivings have been rendred to God by many of his Friends for his Advice and Assistance herein.

In dealing with his Children about their Spiritual State, he took hold of them very much by the handle of their *Infant-Baptism*, and frequently inculcated that upon them, that they were born in God's House, and were berimes dedicated and given up to him, and therefore were oblig'd to be his Servants, *Psal. 116. 16. I am thy Servant*, because *the Son of thy Handmaid*. This he was wont to illustrate to them by the Comparison of taking a Lease of a fair Estate for a Child in the Cradle, and putting his Life into it; The Child then knows nothing of the matter, nor is he capable of consenting; however, then he is maintained out of it, and hath an Interest in it; And when he grows up and becomes able to chuse, and refuse for himself, if he go to his Landlord, and claim the Benefit of the Lease, and promise to pay the Rent, and do the Services, well and good, he hath the Benefit of it, otherwise it is at his Peril. "Now, Children, (would he

" say) our great Landlord was willing that your Lives
 " should be put into the Lease of Heaven and Happiness,
 " and it was done accordingly, by your Baptism, which is
 " the Seal of the Righteousness that is by Faith; and by that
 " it was assur'd to you, that if you would pay the Rent and
 " do the Service, that is, live a Life of Faith and Repen-
 " tance, and sincere Obedience, you shall never be turn'd
 " off the Tenement; but if now you dislike the Terms, and
 " refuse to pay this Rent (*this chief Rent*, so he would call it,
 " for it's no Rack) you forfeit the Lease; However, you can-
 " not but say, that you had a Kindness done you, to have
 " your Lives put into it. Thus did he frequently deal with
 his Children, and even travel in Birth again to see Christ for-
 med in them, and from this Topick he generally argued, and
 he would often say, *If Infant-Baptism were more improved, it
 would be less disputed.*

He not only taught his Children betimes to pray, (which
 he did especially by his own Pattern, his Method and Ex-
 pressions in Prayer being very easy and plain) but when they
 were young he put them upon it, to pray together, and ap-
 pointed them on *Saturdays* in the Afternoon to spend some
 time together, none but they and such of their Age as might
 occasionally be with them, in reading good Books, especially
 those for Children, and in singing and praying; and would
 sometime tell them for their Encouragement, that the God
 with whom we have to do, understands broken Language.
 And if we do as well as we can in the Sincerity of our Hearts,
 we shall not only be accepted but taught to do better: To
him that bath shall be given.

He sometimes set his Children, in their own reading of
 the Scriptures, to gather out such Passages as they took most
 notice of, and thought most considerable, and writ them
 down: Though this Performance was very small, yet the En-
 deavour was of good use. He also directed them to insert
 in a Paper Book, which each of them had for the Purpose,
 remarkable Sayings and Stories, which they met with in read-
 ing such other good Books as he put into their Hands.

He took a Pleasure in relating to them the remarkable
 Providences of God, both in *his own time*, and in the Days of
 Old, which he said, Parents were taught to do by that Ap-
 pointment, *Exod. 12. 26, 27. Your Children shall ask you in*

time to come, what mean you by this Service? and you shall tell them so and so.

What his pious Care was concerning his Children, and with what a Godly Jealousy he was jealous over them, take in one Instance; when they had been for a Week or a Fortnight kindly entertained at B. (as they were often) he thus writes in his Diary upon their Return Home. *My Care and Fear is, lest Converse with such so far above them, though of the best, should have influence upon them to lift them up, when I had rather they should be kept low.* For as he did not himself, so he was very solicitous to teach his Children, not to mind high things; not to desire them, not to expect them in this World.

We shall conclude this Chapter with another Passage out of his Diary, Apr. 12. 1681. *This Day Fourteen Years the Lord took my First-born Son from me, the Beginning of my Strength, with a Stroke. In the Remembrance whereof my Heart melted this Evening: I begg'd Pardon for the Jonah that raised the Storm; I blessed the Lord that hath spared the rest, I begg'd Mercy, Mercy for every one of them, and absolutely and unreservedly devoted and dedicated them, my self, my whole self, Estate, Interest, Life, to the Will and Service of that God from whom I received all. Father, Hallowed be thy Name. Thy Kingdom come, &c.*

CHAP. V.

His Ejection from Worthenbury, his Nonconformity, his Removes to Broad Oak, and the Providences that were concerning him to the Year, 1672.

HAVING thus laid together the Instances of his Family-Religion, we must now return to the History of Events that were concerning him, and are obliged to look back to the first Year after his Marriage, which was the Year that King Charles the Second came in; a Year of great Changes and Struggles in the Land, which Mr. Baxter in his Life gives a full and clear and impartial Idea of; by which it may easily

he guess'd, how it went with Mr. Henry in his low and narrow Sphere, whose Sentiments in those things were very much the same with Mr. Baxter's.

Many of his best Friends in *Worthenbury* Parish were lately removed by Death; *Emerat* Family contrary to what it had been; and the same Spirit which that Year reviv'd all the Nation over, was working violently in that Country, viz. a Spirit of Great Enmity to such Men as Mr. Henry was. *Worthenbury*, upon the King's coming in, returned into its former Relation to *Bangor*, and was look'd upon as a Chappelry dependant upon that. Mr. Robert Fogg had for many Years held the sequestred Rectory of *Bangor*, which now Dr. Henry Bridgman (Son to John Bishop of Chester, and Brother to the Lord Keeper Bridgman) return'd to the Possession of. By which Mr. Henry was soon apprehensive that his Interest at *Worthenbury* was shaken, but thus he writes. *The Will of the Lord be done. Lord, if my Work be done here, provide some other for this People, that may be more skilful, and more Successful, and cut out Work for me elsewhere; however, I will take nothing ill which God doth with me.*

He labour'd what he could to make Dr. Bridgman his Friend, who gave him good Words and was very civil to him, and assur'd him that he would never remove him till the Law did. But he must look upon himself as the Doctor's Curate, and depending upon his Will, which kept him in continual Expectations of a Removal; however, he continued in his Liberty there above a Year, though in very fickle and precarious Circumstances.

The Grand Question now on Foot was, whether to Conform or no. He us'd all means possible to satisfy himself concerning it, by reading and Discourse (particularly at Oxford with Dr. Fell, afterwards Bishop of Oxford) but in vain, his Dissatisfaction remain'd; however, (saith he) I dare not judge those that do conform, for who am I that I should judge my Brother? He hath noted, that being at Chester, in discourse with the Dean and Chancellor and others, about this time, the great Argument they used with him to perswade him to conform was, that else he would lose his Preferment, and what (said they) you are a young Man, and are you wiser than the King and Bishop's? But this is his Reflection upon it afterwards, *God grant I may never be left to consult with flesh and Blood in such Matters.*

In September 1660. Mr. Fogg, and Mr. Steel, and Mr. Henry were presented at *Flint-Affizes* for not reading the Common-Prayer, though as yet it was not enjoyn'd, but there were some busy People, that would out-run the Law. They entered their Appearance, and it fell; for soon after the King's Declaration, touching Ecclesiastical Affairs, came out, which promised Liberty, and gave hopes of Settlement, but the Spring-Affizes afterwards Mr. Steel and Mr. Henry were presented again. On this he writes, *Be merciful to me, O God, for Man would swallow me up. The Lord shew me what he would have me to do, for I am afraid of nothing but Sin.*

It appears by the Hints of his Diary that he had Melancholy Apprehensions at this time about Publick Affairs, seeing and hearing of so many faithful Ministers disturb'd, silenced and ensnar'd; the ways of *Sion* Mourning, and the Quiet in the Land treated as the Troublers of it; his Soul wept in secret for it. And yet he join'd in the Annual Commemoration of the King's Restauration, and preach'd on Mar. 12. 17. *Render to Caesar the things that are Caesar's; considering (saith he) that it was his right; also the sad Posture of the Civil Government through Usurpers, and the manner of his coming in, without Bloodshed.* This he would all his Days speak of as a National Mercy, but what he rejoiced in with a great deal of Trembling for the Ark of God; and he would sometimes say, That "during those Years between Forty and Sixty, though on Civil Accounts there were great Disorders, and the Foundations were out of Course, yet in the Matters of God's Worship, things went well; there was Freedom and Reformation, and a Face of Godliness was upon the Nation, though there were those that made but a Mask of it. Ordinances were administred in Power, and Purity, and though there was much amiss, yet Religion, at least in the Profession of it did prevail: This (saith he) we know very well, let Men say what they will of those times.

In November, 1660. he took the Oath of Allegiance at *Orton*, before Sir Thomas Hanmer, and two other Justices, of which he hath left a Memorandum in his Diary, with this added, *God so help me, as I purpose in my Heart to do accordingly: Nor could any more conscientiously observe that Oath of God than he did, nor more sincerely promote the Ends of it.*

That

That Year (according to an Agreement with some of his Brethren in the Ministry, who hoped thereby to oblige some People) he Preached upon *Christmas-day*. The Sabbath before, it happen'd that the 23d Chapter of *Leviticus* (which treats intirely of the Jewish Feasts, called there the *Feasts of the Lord*) came in course to be expounded, which gave him Occasion to distinguish of Feasts into *Divine* and *Ecclesiastical*: the Divine Feasts that the Jews had were those there appointed; their Ecclesiastical Feasts were those of *Purim* and of *Dedication*: And in the Application of it, he said, *He knoweth no Divine Feast we have under the Gospel but the Lord's Day, intended for the Commemoration of the whole Mercy of our Redemption. And the most that could be said for Christmas was, that it is an Ecclesiastical Feast; and it is questionable with some, whether Church or State, though they might make a good Day.* *Esth. 9. 19.* could make a Holy Day: Nevertheless, forasmuch as we find our Lord Jesus (*Joh. 10. 22.*) so far complying with the Church Feast of Dedication, as to take Occasion from the Peoples coming together, to preach to them, he purposed to preach upon Christmas Day, knowing it to be his Duty, in Season and out of Season. He Preached on *1 Joh. 3. 8.* For this purpose was the Son of God manifested, that he might destroy the Works of the Devil. And he minded his People, that it is double Dishonour to Jesus Christ, to practice the Works of the Devil, then when we keep a Feast in Memory of his Manifestation.

His Annuity from *Emeral* was now with-held because he did not read the Common-Prayer (tho' as yet there was no Law for reading of it) hereby he was disabled to do what he had been wont, for the Help and Relief of others; and this he has recorded as that which troubled him most under that Disappointment; but he blessed God, that he had a Heart to do Good, even when his Hand was empty.

When *Emeral* Family was unkind to him, he reckoned it a great Mercy, which he gave God thanks for, (who makes every Creature to be that to us that it is) that Mr. Broughton and his Family (which is of considerable Figure in the Parish) continued their Kindness and Respects to him, and their Countenance of his Ministry, which he makes a grateful mention of, more than once in his Diary.

Many Attempts were made in the Year, 1661. to disturb and ensnare him, and it was still expected, that he would have been hindred; *Merbinks* (saith he) *Sabbaths* were never so sweet as they are, now we are kept at such Uncertainties; now a Day in thy Courts is better than a thousand, such a Day as this (saith he of a Sacrament-Day that Year) better than ten thousand: O that we might yet see many such Days!

He was advis'd by Mr. Ratcliff of Chester, and others of his Friends, to enter an ACTION against Mr. P. for his Annui-ty, and did so; but concerning the Success of it (saith he) I am not over solicitous; for tho' it be my due, (Luke 10. 7.) yet it was not that which I preached for; and God knows I would much rather preach for nothing, than not at all; and besides, I know assuredly, if I should be Cast, God would make it up to me some other way. After some Proceedings he not only mov'd but solicited Mr. P. to refer it, having learned (saith he) that it is no Disparagement, but an Honour, for the Party wrong'd to be first in seeking Reconciliation; The Lord, (if it be his Will) incline his Heart to Peace. I have now (saith he) two great concerns upon the Wheel, one in reference to my Maintenance for the past; the other as to my continuance for the future; the Lord be my Friend in both; but of the two, rather in the latter, for (saith he) many of greater Gifts and Graces than I are laid aside already, and when my turn comes, I know not, the Will of God be done: He can do his Work without us.

The Issue of this Affair was, that there having been some disputes between Mr. P. and Dr. Bridgman, about the Tithe of Worthenbury, wherein Mr. P. had clearly the better Claim to make, yet by the Mediation of Sir Tho. Hanmer they came to this Agreement, Sept. 11. 1661. that Dr. Bridgman and his successors, Parsons of Bangor should have and receive all the Tithe Corn and Hay of Worthenbury, without the Disturbance of the said Mr. P. or his Heirs (except the Tithe-Hay of Emeral Demesne) upon Condition that Dr. Bridgman should before the First of November following, avoid and Discharge the present Minister or Curate, Philip Henry, from the Appell of Worthenbury; and not hereafter at any time re-admit the said Minister, Philip Henry, to officiate the said Cure. This is the Substance of the Articles agreed upon between them, pursuant to which Dr. Bridgman soon after dismiss'd Mr. Henry; and by a Writing under his Hand, which was published

published in the Church of *Worthenbury*, by one of Mr. *Puleston's* Servants, *October* the 27th following, Notice was given to the Parish of that Dismission. That Day he preached his Farewel Sermon on *Phil. 1. 27. Only let your Conversation be as becomes the Gospel of Christ.* In which (as he saith in his *Diary*) his Desire and Design was rather to profit than to affect; it matters not what becomes of me (*whether I come unto you, or else be absent*) but let your Conversation be as becomes the Gospel. His parting Prayer for them was, *The Lord the God of the Spirits of all Flesh, set a Man over the Congregation.* Thus he ceased to preach to his People there, but he ceased not to love them, and pray for them; and could not but think there remained some dormant Relation between him and them.

As to the Arrears of his Annuity from Mr. P. when he was displaced; after some time Mr. P. was willing to give him 100*l.* which was a good deal less than what was due, upon condition that he would surrender his Deed of Annuity, and his Lease of the House, which he for Peace sake was willing to do, and so he lost all the Benefit of Judge *Puleston's* great Kindness to him. This was not compleated till *Sept. 1662* until which time he continued in the House at *Worthenbury*, but never preached so much as once in the Church, tho' there were Vacancies several times.

Mr. *Ri. Hilton* was immediately put into the Curacy of *Worthenbury*, by Dr. *Bridgman*; Mr. Henry went to hear him while he was at *Worthenbury*, and join'd in all the parts of the Publick Worship, particularly attending upon the Sacrament of Baptism; not daring (saith he) to turn my back upon God's Ordinance, while the Essentials of it are retained, tho' corrupted circumstantially in the Administration of it, which God amend. Once being allow'd the Liberty of his Gesture he join'd in the Lord's Supper. He kept up his Correspondence with Mr. *Hilton*, and (as he saith in his *Diary*) endeavoured to possess him with right Thoughts of his Work, and advised him the best he could in the Soul Affairs of that People; which (saith he) he seemed to take well; I am sure I meant it so, and the Lord make him faithful.

Immediately after he was removed and silenced at *Worthenbury*, he was solicited to preach at *Bangor*, and Dr. *Bridgman* was willing to permit it, Occasionally; and intimated

his Curate there, that he should never hinder it; but Mr. Henry declin'd it: Tho' his Silence was his great Grief, yet such was his Tenderneſs, that he was not willing ſo far to diſcourage Mr. Hilton at *Worthenbury*, nor to draw ſo many of the People from him, as would certainly have followed him to *Bangor*: But (ſaith he) *I cannot get my Heart into ſuch a Spiritual Frame on Sabbath-days now, as formerly; which both my Sin and my Affliction. Lord quicken me with quickening Grace.*

When the King came in firſt, and ſhewed ſo good a Temper, as many thought, ſome of his Friends were very earneſt with him to revive his Acquaintance and Intereſt at Court, which it was thought he might eaſily do. 'Twas reported in the Country, that the Duke of *York* had enquired after him; but he heeded not the Report, nor would he be perſwaded to make any Addreſſes that way: For (ſaith he) *my Friends do not know ſo well as I the Strength of Temptation, and my own Ability to deal with it. Qui bene latuit, bene vixit; Lord, lead me not into Temptation.*

He was greatly affected with the Temptations and Afflictions of many Faithful Miniſters of Chriſt at this time, by the preſſing of Conformity; and kept many private Days of Faſting and Prayer in his own Houſe at *Worthenbury*, ſeeking to turn away the Wrath of God from the Land. He greatly ſtirred ſome, who by the Urgency of Friends, and the Fear of Want, were over-perſwaded to put a Force upon themſelves in their Conformity. *The Lord keep me (ſaith he) in the Critical time.*

He preached ſometimes occasionally in divers neighbouring places, till *Bartholomew-day*, 1662. the Day (ſaith he) which our Sins have made one of the ſaddeſt Days to England, ſince the Death of *Edward the 6th*; but even this for good, though we know not how nor which way. He was invited to preach at *Bangor* on the black *Bartholomew-day*, and prepared a Sermon on *John 7. 37.* In the laſt day, that great day of the feaſt, &c. but was prevented from preaching it; and was loth to ſtrive againſt ſo ſtrong a Stream.

As to his Nonconformity, which ſome of his worſt Enemies have ſaid was his only Fault; it may not be amiſs here to give ſome Account of it.

1. His *Reasons* for his Nonconformity were very considerable. 'Twas no rash Act, but deliberate and well weigh'd; the Ballances of the *Sanctuary*. He could by no means submit to be re-ordain'd; so well satisfied was he in his Call to the Ministry, and his Solemn Ordination to it, by the laying on of the Hands of the Presbytery, which God had graciously own'd him in, that he durst not do that which looked like Renunciation of it, as null and sinful, and would be at least a tacit invalidating and condemning of all his Administrations. Nor could he truly say, that he thought himself *movere* by the Holy Ghost, to take upon him the Office of a Deacon. He was the more confirm'd in this Objection, because the then Bishop of Chester, Dr. Hall, (in whose Diocese he was) besides all that was requir'd by Law, exacted from those that came to him to be re-ordain'd, a Subscription to this Form: *Ego A. B. prætensas meas Ordinationis literas, a quibusdam Presbyteris olim obtentas jam penitus renuncio, & dimitto pro vanis humiliter supplicans quatenus Rev. in Christo Pater & Dominus Dominus Georgius permissione divina Cestr. Episc. me ad sacrum Diaconatus ordinem juxta morem & ritus Ecclesiæ Anglicanæ dignaretur admittere.* This of Re-ordination was the first and great Bar to his Conformity, and which he mostly insisted on. He would sometimes say, that for a Presbyter to be ordain'd a Deacon, is at best *suscipere gradum Simeonis*.

Besides this, he was not at all satisfied to give his unfeigned Assent and Consent, to all and every thing contained in the Book of Common-Prayer, &c. for he thought that thereby he should receive the Book it self, and every part thereof, Rubricks and all, both as true and good; whereas there was several things which he could not think to be so. The Exceptions which the Ministers made against the Liturgy, at the Savoy-Confession, he thought very considerable; and could by no means submit to, much less approve of the *Impositions* of the Ceremonies: He often said, that when Christ came to free us from the Yoke of one Ceremonial Law, he did not leave it in the Power of any Man or Company of Men in the World, to lay another upon our Necks. Kneeling at the Lord's Supper he was much dissatisfied about; and it was for many Years his great Grief, and which in his Diary he doth often most pathetically lament; that by it he was debarred from partaking of that Ordinance, in the solemn Assembly: For to submit

that *Imposition* he thought, whatever it was to others whom he was far from judging) would be Sin to him. He never took the *Covenant*, nor ever express'd any Fondness for it; and yet he could not *think*, and therefore durst not declare it (however unlawfully impos'd) it was in it self an *unlawful* *thing*, and that no Person that took it, was under the Obligation of it: For sometimes *quod fieri non debuit factum valet*. In short, it cannot be wondred at, that he was a *Nonconformist*, when the Terms of Conformity were so industriously contriv'd to keep out of the Church such Men as He; which was manifested by the full Account which Mr. Baxter hath left to Posterity of that Affair; and it is a Passage worth noting here, which Dr. Bates in his Funeral Sermon on Mr. Baxter, relates; that when the Lord Chamberlain *Manchester* told the King (while the Act of *Uniformity* was under debate) that he was afraid that the Terms were so hard, that many of the Ministers would not comply with them; Bishop *Sheldon* being present, replied, *I am afraid they will*. And it is well known how many of the most sober, pious, and laborious Ministers, in all parts of the Nation, Conformists as well as Nonconformists did dislike those Impositions.

He thought it a Mercy (since it must be so) that the Case of *Nonconformity* was made so clear as it was, abundantly to satisfy him in his Silence and Sufferings. I have heard that Mr. *Anthony Burges*, who hesitated before, when he read the Act, blessed God that the Matter was put out of doubt. And yet to make sure work, the Printing and Publishing of the New Book of Common-Prayer was so deferr'd, that few of the Ministers, except those in *London*, could possibly get a sight of it, much less duly consider of it before the time press'd; which Mr. *Steel* took notice of in his Farewel-Sermon at *Hanmer*, Aug. 17. 1662. That he was silenced and turn'd out for not declaring his unfeigned Assent and Consent to a Book which he never saw nor could see.

One thing which he comforted himself with in his Nonconformity was, that as to Matters of doubtful Disputation touching Church-Government, Ceremonies and the like, he was *unsworn*, either on one side or the other, and so was free from those snarles and bands in which so many find themselves both ty'd up from what they would do, and entangled that they knew not what to do. He was one of those that fear'd

an

an Oath, Eccl. 10. 2. and would often say, *Oaths are Tools*, and not to be play'd with. One Passage I find in Papers, which confirm'd him in this Satisfaction; 'tis a Letter from no less a Clergy-man than Dr. F. of *Whitchurch*, one of his Parishioners, who desired him to give way that Child might be baptized by another without the Cross and Godfathers, if he would not do it so himself; both which he refus'd: 'Twas in the Year, 1673. "For my part (saith the Doctor) I freely profess my Thoughts, that the strict keeping of *Indifferent Ceremonies*, hath done more harm than good; and possibly (had all Men been left to their Liberty therein) there might have been much more *Unity*, and much less *Uniformity*. But what Power have I to dispute with my self, being now under the Obligation of a Law and an Oath? And he concludes, I am much grieved at the unhappy Condition of my self, and other Ministers who must either lose their Parishioners Love, if they do not comply with them, or else break their solemn Obligation to please them.

This he would say was the *Mischief of Impositions*, which ever were, and ever will be *Bones of Contention*. When he was at *Worthenbury*, though in the Lord's Supper he us'd the Gesture of *Sitting* himself, yet he administred it without Scruple to some who chose rather to *Kneel*; and he thought that Ministers Hands should not, in such things be tied up but that he ought in his Place (though he suffered for it) to witness against the making of those things the indispensable *Terms of Communion*, which Jesus Christ hath not made to be so. *Where the Spirit of the Lord, and the Spirit of the Gospel, there is Liberty.*

Such as these were the Reasons of his Nonconformity which as long as he liv'd he was more and more confirming in.

2. His Moderation in his Nonconformity was very exemplary and eminent, and had a great Influence upon many, to keep them from running into an Uncharitable and Schismatic Separation; which upon all Occasions he bore his Testimony against, and was very industrious to stem the Tide of. Church-Government, that which he desired and wished for was Archbishop *Usher's* Reduction of Episcopacy. He thought it lawful to join in the Common-Prayer in Publick Assemblies

lies, and practised accordingly, and endeavour'd to satisfy others concerning it. The Spirit he was of was such as made him much afraid of Extreame, and sollicitous for nothing more than to maintain and keep Christian Love and Charity among Professors: We shall meet with several Instances of this, in the Progress of his Story, and therefore wave it here. He have been told of an aged Minister of his Acquaintance, who being ask'd upon his Death-Bed, *What his Thoughts were of his Nonconformity*, replied, he was well satisfied in it, and *should not have conformed so far as he did* (viz. to joyn in the Liturgy) *if it had not been for Mr. Henry*. Thus was his Moderation known unto all Men.

But to proceed in his Story; At Michaelmas, 1662. he quite left Worthenbury, and came with his Family to Broad-Oak, just Nine Years from his first coming into the Country. Being cast by Divine Providence into this new Place and State of Life, his Care and Prayer was, that he might have Grace and Wisdom to manage it to the Glory of God, which (saith he) *my chief End*. Within Three Weeks after his coming hither, his second Son was born, which we mention for the sake of the Remark he has upon it; *We have no Reason* (saith he) *to call him Benoni, I wish we had none to call him Ichabod*. And on the Day of his Family-Thanksgiving for that Mercy, he writes, *We have Reason to Rejoyce with Trembling, for it goes with the Church and People of God, and Reason to fear worse cause of our own Sins, and our Enemies Wrath*.

At the latter end of this Year he hath in his Diary this note. "It is observed of many who have conformed of late, and fallen from what they formerly profess'd, that since their so doing, from unblamable, orderly, pious Men, they are become exceeding dissolute and profane, and instanceth in some. What need have we every Day to pray, and lead us not into Temptation.

For several Years after he came to live at Broad-Oak, he went constantly on Lord's Days to the Publick Worship, with his Family, at Whitewell-Chappel, (which is hard by) where there were any Supply there, as sometimes there was from Alpas; and if none, then to Tystock, (where Mr. Zachary Thomas continued for about half a Year, and the Place was a safe Sanctuary) and when that String fail'd, usually to Whitewell; and did not preach for a great while, unless occasion

nally, when he visited his Friends, or to his own Family on Lord's Days, when the Weather hindred them from going abroad. He comforted himself, that sometimes in going to Publick, he had Opportunity of instructing and exhorting those that were in Company with him, by the way, according as he saw they had need; and in this his Lips fed many, and his Tongue was as choice Silver; and he acted according to that Rule which he often laid down to himself and others, That when we cannot do what we would, we must do what we can, and the Lord will accept us in it. He made the best of the Sermons he heard in Publick, It is a Mercy (saith he) we have Bread, though it be not as it hath been, of the finest of the Wheat. Those are froward Children who throw away the Meat they have, if it be wholesom, because they have not what they would have. When he met with preaching that was weak, his Note is, That's a poor Sermon indeed, out of which no good Lesson may be learned. He had often Occasion to remember that Verse of Mr. Herbert's:

*The worst speaks something good, if all want Sense,
God takes the Text, and preacheth Patience.*

Nay, and once he saith, he could not avoid thinking of his Sons, who made the Sacrifices of the Lord to be abhorred: Yet he went, to bear his Testimony to publick Ordinances; For still (saith he) the Lord loves the Gates of Zion, more than the Dwellings of Jacob, and so do I. Such then were his Sentiments of things, expecting that God would yet open a Door of return to former publick Liberty, which he much desired and prayed for, and in hopes of that, was backward to fall into the stated Exercise of his Ministry otherwise, (as were all the sober Nonconformists generally in those parts) but it was his Grief and Burthen, that he had not an Opportunity of doing more for God. He had scarce one Talent of Opportunity, but that one he was very diligent and faithful in the improvement of. When he visited his Friends, how did he labour himself to do them Good! Being asked once (where he made a Visit) to expound and pray, which his Friends turn'd him Thanks for; he thus writes upon it, They cannot thank me so much for my Pains, but I thank them more, and the Lord God especially, for the Opportunity. Read his Confession

with himself at this time: *I own my self a Minister of Christ; yet do nothing as a Minister; what will excuse me! It is enough for me to say, Behold, I stand in the Market-place, and no Man hath hired me?* And he comforts himself with this Appeal, *Lord, thou knowest what Will I have to thy Work, Publick or Private, if I had a Call and Opportunity; and shall this willing Mind be accepted? Surely this is a Melancholy Consideration, and lays a great deal of blame somewhere, that such a Man as Mr. Henry, so well qualified with Gifts and Graces for Ministerial Work, and in the prime of his time for Usefulness; so Sound and Orthodox, so Humble and Modest, so Quiet and Peaceable, so Pious and Blameless, should be so industriously thrust out of the Vineyard, as a useless and unprofitable Servant, and laid aside as a despised broken Vessel, and a Vessel in which there was no Pleasure. This is a Lamentation, and shall be for a Lamentation; especially since it was not his Case alone, but the Lot of so many Hundreds of the same Character.*

In these Circumstances of Silence and Restraint, he took Comfort himself, and administred Comfort to others from that Scripture, *Isa. 16. 4. Let my out-casts dwell with thee, Moab.* God's People may be an out-cast People, cast out of Mens Love, their Synagogues, their Country; but God will own his People when Men cast them out; they are *Out-casts*, but they are *his*, and somewhere or other he will provide a Dwelling for them. There were many worthy able Ministers thereabouts turn'd out, both from *Work* and *Subsistence*, that had not such comfortable Support for the Life that now is, as Mr. Henry had, for whom he was most affectionately concern'd, and to whom he shew'd Kindness. There were computed, within a few Miles round him, so many Ministers turn'd out to the wide World, stript of all their Maintenance, and expos'd to continual Hardships, as with their *Wives* and *Children* (having most of them numerous Families) made up above a Hundred, that liv'd upon Providence; and though oft reduc'd to Wants and Straits, yet were not forsaken, *but were enabled to rejoice in the Lord; and to joy in the God of their Salvation notwithstanding: to whom the Promise was fulfilled, *Psal. 37. 3. So shalt thou dwell in the Land, and verily thou shalt be fed.* The World was told long since, by the *Conformists Plea*, that the worthy Mr. Lawrence (Mr. Henry's

intimate Friend) when he was turn'd out of *Baschurch*; and (if he would have consulted with Flesh and Blood) having (as was said of one of the Martyrs) Eleven good Arguments against Suffering, *viz.* a Wife and Ten Children; was ask'd how he meant to maintain them all, and cheerfully replied, they must all live on the 6th of *Matthew*, *Take no thought for your Life, &c.* and he often sung with his Family *Psal.* 37. 16. And Mr. Henry hath noted concerning him in his Diary, some time after he was turn'd out, that he bore Witness to the Love and Care of our Heavenly Father, providing for him and his present Condition, beyond Expectation.

One Observation Mr. Henry made not long before he died, when he had been young and now was old, that though many of the ejected Ministers were brought very low, had many Children, were greatly harrassed by Persecution, and their Friends generally poor and unable to support them; yet in all his Acquaintance he never knew nor could remember to have heard of any Nonconformist Minister in Prison for Debt.

In October, 1663. Mr. Steel and Mr. Henry, and some other of their Friends were taken up and brought Prisoners to *Hanmer*, under pretence of some Plot said to be on-foot against the Government: and there they were kept under Confinement some Days, on which he writes; *It is sweet being in any Condition with a clear Conscience: The Sting of Death is Sin, and so of Imprisonment also. 'Tis the first time (saith he) I was ever a Prisoner, but perhaps may not be the last. We felt no Hardship, but we know not what we may.* They were after some Days examined by the Deputy Lieutenants, charged with they knew not what, and so dismissed, finding verbal Security to be forth-coming upon Twenty four Hours Notice, whenever they should be called for. Mr. Henry return'd to his Tabernacle with Thanksgivings to God, and a hearty Prayer for his Enemies, that God would forgive them. The very next Day after they were released, a great Man in the Country, at whose Instigation they were brought into that Trouble, died (as was said) of a drunken Surfeit. *So that a Man shall say verily there is a God that judgeth in the Earth.*

In the Beginning of the Year 1665. when the Act for a Royal Aid, to his Majesty of Two Millions and a half came out, the Commissioners for *Flint-shire* were pleas'd to nomi-

nate Mr. Henry Sub-collector of the said Tax for the Township of *Iscoyd*, and Mr. Steel for the Township of *Hanmer*. They intended thereby to put an Affront and Disparagement upon their Ministry, and to shew that they looked upon them but as Lay-men, His note upon it is, *It is not a Sin which they put us upon, but it is a Cross, and a Cross in our Way, and therefore to be taken up and born with Patience. When I had better Work to do, I was wanting in my Duty about it, and now this is put upon me, the Lord is Righteous.* He procured the gathering of it by others, only took account of it, and saw it duly done; and deserv'd (as he said he hop'd he should) that Inscription mentioned in *Suetonius*, *καλῶς τελούμεναι*, *To the Memory of an honest Publican.*

In September the same Year, he was again by Warrant from the Deputy Lieutenant, fetch'd Prisoner to *Hanmer*, as was also Mr. Steel and others. He was examined about *private Meetings*: Some such (but private indeed) he own'd he had been present at of late in *Shropshire*, but the Occasion was extraordinary; the Plague was at that time raging in *London*, and he, and several of his Friends having near Relations there, thought it time to seek the Lord for them, and this was imputed to him as his *Crime*. He was likewise charged with Administ'ring the Lord's Supper, which he denied, having never administred it since he was disabled by the Act of *Uniformity*. After some Days Confinement, seeing they could prove nothing upon him, he was discharged upon Recognizance of 20*l.* with Two Sureties to be forth-coming upon Notice, and to live Peaceably. But (saith he) our Restraint was not strict, for we had Liberty of Prayer and Conference together, to our mutual Edification: Thus, out of the Eater came forth Meat, and out of the Strong, Sweetness; and we found Honey in the Carcase of the Lion. It was but a little before this, that Mr. Steel, setting out for *London*, was, by a Warrant from the Justices, under Colour of the Report of a Plot, stopt and search'd, and finding nothing to accuse him of, they seiz'd his *Almanack*, in which he kept his Diary for that Year; and it not being written very legibly, they made what malicious Readings and Comments they pleas'd upon it, to his great Wrong and Reproach; though to all sober and sensible People, it discover'd him to be a Man that kept a strict Watch over his own Heart, and was a great Husband of his

time, and many said they got good by it, and should love him the better for it, *Psal.* 37. 5, 6. This Event made Mr. Henry somewhat more cautious and sparing in the Records of his Diary, when he saw how evil Men dig up Mischiefs.

At Lady-day, 1666. the Five-Mile Act commenced, by which all Nonconformist Ministers were forbidden, upon pain of Six Months Imprisonment, to come or be within Five Miles of any Corporation, or of any Place where they had been Ministers, unless they would take an Oath; of which Mr. Baxter saith, 'twas credibly reported, that the Earl of Southampton, then Lord High Treasurer of England, said, No honest Man could take it. Mr. Baxter, in his Life, hath set down at large, his Reasons against taking this Oxford-Oath, as it was called, *part* 2. *p.* 396, &c. *part* 3. *p.* 4, &c. Mr. Henry set his down in short; 'Twas an Oath, not at any time to endeavour any Alteration of the Government, in the Church or State. He had already taken an Oath of Allegiance to the King, and he look'd upon this to amount to an Oath of Allegiance to the Bishops, which he was not free to take. Thus he writes, *March* 22. 166 $\frac{1}{2}$.

" This Day methoughts it was made more clear to me
 " than ever, by the Hand of God upon me, and I note it
 " down, that I may remember it. (1.) That the Govern-
 " ment of the Church of Christ, ought to be managed by the
 " Ministers of Christ. It appears, *Heb.* 13. 7. that they
 " are to rule us, that speak to us the Word of God. (2.) That
 " under Prelacy, Ministers have not the Management of
 " Church-Government, not in the least, being only the Pub-
 " lishers of the Prelates Decrees, as in Excommunication and
 " Absolution, which Decrees sometimes are given forth by
 " Lay-Chancellors. (3.) That therefore Prelacy is an Usur-
 " pation in the Church of God, upon the Crown and Digi-
 " nity of Jesus Christ, and upon the Gospel-Rights of his Ser-
 " vants the Ministers. And therefore (4.) I ought not to
 " subscribe to it, nor to swear not to endeavour, in all lawful
 " ways, the Alteration of it, viz. by Praying and Persuading,
 " where there is Opportunity. But (5.) That I may safely
 " venture to suffer in the Refusal of such an Oath, commit-
 " ting my Soul, Life, Estate, Liberty, all to him who judg-
 " eth righteously.

And

And on March 25. the Day when that Act took Place, he thus writes: "A sad Day among poor Ministers up and down this Nation; who by this Act of Restraint, are forced to remove from among their Friends, Acquaintance and Relations, and to sojourn among Strangers, as it were in *Mesech* and in the *Tents* of *Kedar*. But there is a God who tells their Wandrings, and will put their Tears, and the Tears of their Wives and Children into his Bottle; are they not in his Book? The Lord be a little Sanctuary to them, and a place of Refuge from the Storm, and from the Tempest, and pity those Places, from which they are ejected, and come and dwell where they may not.

He wished their Removes might not be figurative of Evil to these Nations, as *Ezekiel's* were, *Ezek.* 12. 1, 2, 3. This severe Dispensation forced Mr. Steel and his Family from *Hammer*, and so he lost the Comfort of his Neighbourhood; but withal it drove Mr. Laurence from *Buschurch* to *Whitchurch* Parish, where he continued till he was driven thence 100.

Mr. Henry's House at *Broad-Oak* was but four reputed Miles from the utmost Limits of *Worthenbury* Parish, but he got it measured, and accounting 1760 Yards to a Mile (according to the Statute 35 *Eliz. cap. 6.*) it was found to be just five Miles and threescore Yards, which one would think might have been his Security: But there were those near him who were ready to stretch such Laws to the utmost rigor, under pretence of construing them in Favour of the King, and therefore would have it to be understood of reputed Miles: This obliged him for some time to leave his Family, and to sojourn among his Friends, to whom he endeavoured wherever he came to impart some Spiritual Gift. At last he ventured home, presuming among other things, that the *Warrant* by which he was made *Collector* of the *Royal Aid*, while that continued, would secure him, according to a Proviso in the last Clause of the Act, which when the Gentlemen perceived, they discharged him from that Office, before he had served out the Time.

He was much affected with it, that the Burning of *London* happened so soon after the Nonconformists were banished out of it. He thought it was in Mercy to them, that they were removed before that desolating Judgment came, but

that it spoke aloud to our Governours, *Let my People go that they may serve me, and if ye will not, behold thus and thus will I do unto you.* This was the Lord's voice crying in the City.

In the Beginning of the Year 1667. he removed with his Family to *Whitchurch*, and dwelt there above a Year, except that for one quarter of a Year, about harvest he returned again to *Broad-Oak*. His Remove to *Whitchurch* was partly to quiet his Adversaries, who were ready to quarrel with him upon the five Mile Act, and partly for the benefit of the School there for his Children.

There in *April* following he buried his eldest Son, now quite six Years old, a child of extraordinary Pregnancy and forwardness in Learning, and of a very towardly Disposition, his Character of this Child is,

Præterque ætatem nil puerile fuit.

This Child before he was seized with the Sicknes whereof he died, was much affected with some Verses, which he met with in Mr. *Whites* Power of Godliness, said to be found in the Pocket of a hopeful young Man, who died before he was twenty four Years old. Of his own accord he got them without Book, and would be often rehearsing them, they were these.

*Not twice twelve Years (he might say
Not half twelve Years) full told, a wearied Breath
I have exchanged for a happy Death.
Short was my Life; the longer is my Rest,
God takes them soonest whom he loveth best.
He that is born to day and dies to morrow,
Loses some hours of joy, but months of sorrow;
Other Diseases often come to grieve us,
Death Strikes but once and that Strok doth relieve us.*

This was a great Affliction, to the tender Parents: Mr. Henry writes upon it in the Reflection,

Quicquid amas cupias non placuisse nimis.

Many Years after, he said, he thought he did apply to himself at that Time, but too sensibly that Scripture, *Lam. 3. 1. I am the man that hath seen affliction.* And he would say to his Friends upon such occasions, "Loosers think they may have leave to speak, but they must have a care what they say, lest speaking amiss to God's dishonour, they make work for Repentance and shed tears that must be wept over again. He observed concerning this child, that he had always been very patient under rebukes, *The remembrance of which (saith he) teacheth me now how to carry it under the rebukes of my heavenly Father.* His Prayer under this Providence was, *shew me, Lord, shew me wherefore thou contendest with me; have I over-boasted, over-lov'd, over-priz'd?* A Lord's Day intervening between the Death, and burial of the Child, I attended. (saith he) *on publick Ordinances though sad in Spirit, as Job, who after all the evil Tidings that were brought him, whereof, Death of Children was the last and heaviest, yet fell down and worshipped.* And he would often say upon such occasions, *that weeping must not hinder sowing.* Upon the Interment of the Child, he writes, *My dear Child, now mine no longer, was laid in the cold Earth, not lost, but soon to be raised again a glorious Body, and I shall go to him, but he shall not return to me.* A few days after his dear Friend Mr. Lawrence (then living in *Whitchurch* Parish) buried a Daughter, that was grown up and very hopeful, and gave good Evidence of a work of Grace wrought upon her Soul; how willing (saith he) may Parents be to part with such when the Lord calls; they are not amiss but *præmissi*. And he hath this further Remark, *The Lord hath made his poor Servants, that have been often Companions in his Work, now Companions in Tribulation, the very same Tribulation; me for my Sin, him for his Trial.*

While he liv'd at *Whitchurch*, he attended constantly upon the publick Ministry, and there (as ever) he was careful to come to the beginning of the Service, which he attended upon with Reverence and Devotion; standing all the time, even while the Chapters were read. In the Evening of the Lord's day, he spent some time in instructing his Family, to which a few of his Friends and Neighbours in the Town would sometimes come in; and it was a little gleam of opportunity, but very short, for (as he Notes) *He was offended*

at

at it, who should rather have rejoiced, if by any means, the Work might be carried on in his Peoples Souls.

He observes in his Diary this Year, how zealous People had generally been for the Observation of *Lent*, a while ago and how cold they are towards it now. The same he Notes of Processions in *Ascension-Week*; for (saith he) what hath a good Foundation, will not hold up long; but in that which is Duty and of God, it is good to be zealously affected always.

In this Year (I think) was the first time that he Administred the Lord's Supper (very privately to be sure) after he was Silenced by the Act of Uniformity; and he did not do it without mature Deliberation. A fear of Separation kept him from it so long; what induced him to it at last, I find thus under his own Hand: I am a Minister of Christ, and as such I am obliged to the Virtute Officii, by all means to endeavour the good of Souls. Now here's a company of serious Christians, whose Lot is cast to live in a Parish, where there is one set over them, who Preacheth the Truth; and they come to hear him, and join with him in other parts of Worship; only as to the Lord's Supper; they scruple the lawfulness of the Gesture of Kneeling; and he tells them, his hands are tyed, and he cannot administer it unto them any other way; wherefore they come to me, and tell me, they earnestly long for that Ordinance; and there is a competent number of them, and opportunity to partake; and how dare I deny this Request of theirs, without betraying my Ministerial Trust, and incurring the Guilt of a grievous Omission.

In February, 1667. Mr. Laurence and he were invited by some of their Friends to *Betley* in *Staffordshire*, and (there being some little publick Connivance at that time) with the Consent of all concerned, they adventured to preach in the Church one in the Morning, and the other in the Afternoon of the Lord's Day, very peaceably and profitably. This Action of theirs was presently after Reported in the House of Commons by a Member of Parliament, with these Additions, That they tore the Common-Prayer Book, trampled the Surplice under their Feet, pull'd the Minister of the place out of the Pulpit, &c. Reports which there was not the least Colour for. But that, with some other such like false Stories, produced an Address of the House of Commons to the King, to issue out a Proclamation, for the putting of the Laws in Execution against Papists and Nonconformists, which was issued out accordingly

Accordingly ; though the King at the opening of that Session little before, had declared his desire, that *some Course might be taken, to compose the minds of his Protestant Subjects, in matters of Religion* ; which had raised the Expectations of me, that there would be speedy enlargement ; but Mr. Henry had Noted upon it, *We cannot expect too little from Man, nor too much from G O D.*

And here it may be very pertinent to observe, how industriously Mr. Henry was at this time, when he and his Friends desired such hard things from the Government, to preserve and promote a good affection to the Government notwithstanding. It was commonly charged at that time upon the Nonconformists in general, especially from the Pulpits, that they were all a *factious and turbulent People*, as was said *Isa. 4. 15. hurtful to Kings and Provinces* ; that their Meetings were for the sowing of *Sedition and Discontents*, and the like ; and there is some reason to think, that one thing intended by the *Hardships* put upon them, was to drive them to this ; there is a way of *making a Wise man mad* : But how peaceably they carried themselves, is manifest to God, and in the Consciences of many. For an instance of it, it will not amiss to give some Account of a Sermon, which Mr. Henry preached in some very private Meetings, such as were called *licitious Conventicles*, in the Year 1669. when it was a day of treading down, and of perplexity ; it was on that Text, *Isa. 35. 20. Against them that are quiet in the Land* ; Whence not to curry favour with Rulers, for whatever the Sermon was, the very Preaching of it had it been known, must have been severely punished, but purely out of Conscience towards God he taught his Friends this Doctrine. *That it is the Character of the People of God, that they are a quiet People in the Land.* This *Quietness* he described to be an *orderly, peaceable subjection to Governours and Government in the Lord.* We must maintain a *Reverent Esteem* of them, and of their authority, in opposition to *despising Dominion*, *2 Pet. 2. 10.* We must be *Meek*, under severe Commands, and burthensome Impositions, nor murmuring and complaining, as the *Israelites against Moses and Aaron* ; but take them up as out Crosse in our way, and bear them as we do *soul Wearther*. We must not *speak evil of Dignities*, *Jude 8.* nor revile the gods

gods, *Exod. 22. 28.* Paul checked himself for this, *23. 5.* *xx #Sen*: I did not consider it, if I had, I would have said so. We must not traduce their Government as *Absalom* did *David's*, *2 Sam. 15. 3.* Great care is to be taken, how we speak of the faults of any, especially of Rulers, *Eccl. 10. 20.*—The People of God do make the will of God their Rule, and by that they are taught, (1.) That Magistracy is God's Ordinance, and Magistrates God's Ministers; that by him Kings Reign, and the Powers that be are Ordained of him. (2.) That they as well as others, are to have their Dues, Honour and Fear, and Tribute. (3.) That their lawful Commands are to be obey'd, and that readily and cheerfully, *Tit. 3. 1.* (4.) That the Penalties inflicted for not obeying unlawful Commands, are patiently to be undergone. This is the Rule, and as many as walk according to this Rule, Peace shall be upon them, and there can be no danger of their Unpeaceableness. They are taught to pray for Kings and all in Authority, *1 Tim. 2. 1. 2.*, and God forbid we should do otherwise: yea, tho' they Persecute, *Jer. 29. 7.* Peaceable Prayers bespeak a peaceable People, *Psal. 109. 4.* If some professing Religion have been unquiet, their unquietness hath given the lye to their Profession, *Jude 8. 11, 12.* Quietness is our Badge, *Coll. 3. 12.* it shall be our Strength, *Isa. 30. 7, 15.* our Rejoycing in the day of Evil, *Jer. 18. 18.* it is pleasing to God, *1 Tim. 2. 2, 3.* it may work upon others, *1 Pet. 2. 12, 13.* The means prescribed for the keeping of us quiet, were to get our Hearts fill'd with the Knowledge and Belief of these Things. 1. That the Kingdom of Christ, is not of this World, *Job. 18. 36.* many have thought otherwise, and made them unquiet. 2. That the wrath of Man worketh not the Righteousness of God, *Jam. 1. 20.* he needs not our Silence to bring to pass his own Counsel. We must mortifie our unquietness in the Causes of it, *Jam. 4. 1.* we must always remember the Oath of God, *Eccl. 8. 2.* the Oath of Alliance is an Oath of Quietness: And we must beware of the Company and Converse of those that are unquiet, *Prov. 24. 25.* Tho' deceitful Matters be devis'd, yet we must be quiet still; nay, be so much the more quiet.

I have been thus large in gathering these hints out of that sermon, (which he took all occasions in other Sermons to inculcate, as all his Brethren likewise did) that if possible it may be a *Conviction* to the present *Generation* ; or however, may be a *Witness* in time to come, that the Nonconformist Ministers, were not *Enemies* to *Cesar*, nor troublers of the Land ; nor their Meetings any way tending to the disturbance of the publick Peace, but purely design'd to help to repair the *Decays* of *Christian Piety*.

All that knew Mr. Henry, knew very well that his Life all his Days, was consonant to these his settled Principles,

In May, 1668. he return'd again with his Family from Whitechurch to Broad-Oak, which, through the good Hand of God upon him, continued his settled Home, without any move from it, till he was removed to his long Home above twenty eight Years after. The edge of the Five Mile Act began now a little to rebate, at least in that Country ; and he was desirous to be more useful to the Neighbours, among whom God hath given him an Estate, than he could be at a distance from them, by relieving the Poor, employing the Labourers, especially instructing the Ignorant, and helping as many as he could to Heaven. He made that Scripture his standing Rule, and wrote it in the beginning of his Book of Accounts, *Prov.* 9, 10. *Honour the Lord with thy Substance, &c.* And having set apart a day of Secret Prayer and Humiliation, to beg of God a wise and an understanding Heart, and to drop a Tear as he expresseth it) over the sins of his Predecessors, formerly in that estate ; he laid out himself very much in doing good. He was very serviceable upon all Accounts in the Neighbourhood, and though it took up a great deal of his time, and hindered him from his beloved Studies, yet it might be said of him, as the Bishop of Salisbury saith of Archbishop Tillotson, in his sermon at his Funeral, that he chose rather to live to the good of others than to himself ; and thought, that to do an Act of Charity, even of Tendernefs and Kindnefs, was of more value both in itself, and in the sight of God, than to pursue the pompous parts of Learning, how much soever his own Genius might lead him to

He was very useful in the common Concernments of the Township and Country, in which he was a very prudent Coun-

Counsellour ; it was indeed a narrow Sphere of Activity, (such as it was) to him as to *Job*, chap. 29, 21, 22. Men ear and waited, and kept silence at his Counsel, after his words they spake not again ; and many of the Neighbours who expected him not as a Minister, yet lov'd and honour'd him as a knowing, prudent and humble Neighbour. In the Concernments of private Families, he was very far from busying himself, and further from seeking himself, but he was very much busied, advising many about their Affairs, and the disposing of themselves and their Children, arbitrating and composing Differences among Relations and Neighbours, in which he had an excellent Faculty, and often good Success, inhering the Blessing entail'd upon the Peace-makers. References he sometimes been made to him by Rule of Court, at the Affairs with Consent of Parties. He was very affable and easy of access, and admirably patient in hearing every ones Complaint, which he would answer with so much Prudence and Mildness, and give such apt advice, that many a time to Consult with him was to ask Counsel at Abel, and so to end the matter. He observ'd in almost all Quarrels that happned, that there was fault on both sides ; and that generally they were most in the fault that were most forward and clamorous in their Complaints. One making her moan to him, of a bad Husband she had, that in this, and toher instance was unkind ; and (Sir,) said she, after a long Complaint which he patiently heard, what would you have me to do now ? *Why truly* (saith he) *I would have you to go home, and be a better Wife to him, and then you will find that he will be a better Husband to you.* Labouring to persuade one to forgive an injury that was done him ; he urg'd this, *Are you not a Christian ?* and follow'd that Argument so close that at last he prevailed.

He was very industrious, and oft successful in persuading People, to recede from their Right, for Peace sake ; and he would for that purpose tell them *Luther's Story* of the two Goats that met upon a narrow Bridge over a deep Water ; that could not go back, they durst not fight ; after a short pause one of them lay down, and let the other go over him, and no harm done. He would likewise relate sometimes a remarkable Story worthy to be here inserted concerning a good Friend of his, Mr. T. T. of *Whitchurch*, who in his Youth was greatly wrong'd by an unjust Uncle of his, being an Orphan ;

portion, which was 200*l.* was put into the hands of that uncle; who when he grew up, shuffled with him, and would give him but 40*l.* instead of his 200*l.* and he had no way of covering his Right but by Law; but before he would engage in that, he was willing to advise with his Minister, who was the famous Dr. Twiss of Newberry; the Counsel he gave him (all things considered) was, for Peace sake, and for the preventing of Sin and Snares, and trouble, to take the 40*l.* rather than contend; and Thomas (saith the Doctor) thou dost so, assure thy self, that God will make it up to thee and thine, some other way, and they that defraud thee will be the losers by it at last. He did so, and it pleased God so to bless that little which he began the World with, that when he died in a good old Age, he left his Son possess'd of some Hundreds a Year, and he that wrong'd him fell into decay.

Many very pious worthy Families in the Country would say of Mr. Henry, that they had no Friend like minded, who would naturally care for their State, and so affectionately sympathize with them, and in whom their Hearts could safely trust. He was very Charitable to the Poor, and was full of good deeds, which he did (as is said of Tabitha, Acts 9. 36.) not which he said he would do, or which he put others on to do, but which he did himself, dispersing abroad and giving to the Poor, seeking and rejoycing in Opportunities of that kind: And whenever he gave an Alms for the Body, he usually gave with it a Spiritual Alms, some good word of Counsel, Reproof, Instruction or Comfort, as there was occasion, and in accommodating these to the Persons he spoke to, he had a very great Dexterity.

He was very forward to lend Money freely, to any of his poor Neighbours that had occasion, and would sometimes say, that in many Cases there was more Charity in lending than in giving, because it obliged the Borrower both to *Honesty* and *Industry*. When one of His Neighbours, to whom he had lent three Pound, fail'd; so that he was never likely to see a Farthing of it, he writes thus upon it; notwithstanding this, yet still I judge it my Duty to lend, *μὴν ἀπαλίσσον, οὐθὲν ἐλπίσαντες*, so Dr. Hammand reads it, Luke 6. 35. though what is lent in Charity be not repaid, yet it is not lost. When those that had borrowed Money of him paid him

him again, he usually gave them back some part, to encourage Honesty. He judged the taking of moderate Interest for Money lawful, where the Borrower was in a way of gaining by it: But he would advise his Friends that had Money, rather to dispose of it otherways, if they could.

It must not be forgotten, how punctual and exact he was in all his accounts with Tenants, Workmen, &c. being always careful to keep such things in *black and white* (as he us'd to say) which is the surest way to prevent Mistakes, and a Man's wronging either himself or his Neighbour; such was his Prudence, and such his Patience and Peaceableness, that at all the time he was at Broad-Oak, he never sued any nor ever was sued, but was instrumental to prevent many vexatious Law-Suit among his Neighbours. He used to say *There are four Rules to be duly observed in going to Law; (1.) We must not go to Law for Trifles, as he did who said, he would rather spend a Hundred Pound in Law, than lose a Penny worth of his Right, Matt. 5. 39, 40, 41. (2.) We must not be rash and hasty in it, but try all other means possible to compose differences wherein he that yields most, as Abraham did to Lot is the better Man, and there is nothing lost by it in the end. 1 Cor. 6. 1, 2. (3.) We must see that it be without Malice or desire of Revenge. If the undoing of our Brother, be the end of going to Law, as it is with many, 'tis certainly evil, and it speaks accordingly. (4.) It must be with a Disposition to Peace, when ever it may be had, and an Ear open to all Overtures of that kind.* The Two Mottoes proper for the great Guns are applicable to this, *Ratio ultima Regum, and Sic querimus Pacem.*

Four Rules he sometimes gave to be observed in our converse with Men: *Have Communion with few; Be familiar with none; Deal justly with all; Speak evil of none.*

He was noted for an extraordinary neat Husband about his House and Ground, which he would often say, he could not endure to see like the *Field of the Sloathful, and the Vineyard of the Man void of Understanding.* And it was strange, how easily one that had been bred up utterly a Stranger to such things yet when God so ordered his Lbr, acquainted himself with and accommodated himself to the Affairs of the Country, making it the Diversion of his vacant Hours, to over-see his Gardens and Fields; when he better understood that know-
Epode of Horace, Beatus ille qui procul negotiis; then he did

when in his Youth he made an ingenious *Translation* of it. His Care of this kind was an Act of Charity to poor Labourers whom he employed; and it was a good Example to his Neighbours, as well as for the Comfort of his Family. His Converse likewise with these things was excellently improved, for *Spiritual Purposes*, by *occasional Meditations*, Hints of which there are often in his *Diary*, as those that conversed with him had many in *Discourse*; Instances of this were *easy*, but *endless* to give. He us'd to say, that therefore many of the Scripture *Parables* and *Similitudes* are taken from the common Actions of this Life, that when our *Hands* are employed about them, our *Hearts* may the more easily pass through them to Divine and Heavenly things. I have heard him often blame those, whose irregular Zeal in the Profession of Religion, makes them to neglect their *Worldly Business*, and let the House drop through; the *Affairs* of which the good Man will order with *Discretion*; and he would tell sometimes of a religious Woman, whose Fault it was, how she was convinced of it, by means of an intelligent godly Neighbour; who coming into the House, and finding the good Woman, far from the Day, in her Closet, and the House sadly neglected, children not tended, Servants not minded; *What*, saith he, *there no Fear of God in this House?* which much startled and affected the good Woman, that over-heard him. He would often say, *Every thing is beautiful in its Season*; and that it is the Wisdom of the Prudent, *so to order the Duties of their general Callings as Christians, and those of their particular Callings in the World, as that they may not clash or interfere*: I have heard it observed from *Ecol. 7. 16.* *That there may be no doing in well-doing.*

I cannot omit one little Passage in his Diary, because it may be instructive: When he was once desired to be bound to one that had upon a particular Occasion, been bound for him, he writes, *Solomon saith, He that hateth Suretiship is a Fool; but he saith also, he that hath Friends must shew himself friendly.* But he always cautioned those that became Sureties, not to be bound for any more than they knew themselves able to pay, nor for more than they would be willing to pay, if the Principal fail.

His House at Broad-Oake was by the Road side, which though it had its Inconveniencies, yet (he would say) pleased him well, because it gave his Friends an Opportunity of calling on him the oftner, and gave *him* an Opportunity of being kind to Strangers, and such as were any way distressed upon the Road, to whom he was upon all Occasions, cheerfully ready, fully answering the Apostle's Character of a Bishop, that he must be of good Behaviour, (*ἡμιῶν*, decent, affable, and obliging) and given to Hospitality, 1 Tim. 3. 2. like Abraham, sitting at his Tent-Door, in quest of Opportunities to do good. If he met with any Poor near his House and gave them Alms in Money, yet he would bid them go to his Door besides for Relief there. He was very tender and compassionate towards poor Strangers and Travellers, though his Charity and Candor were often imposed upon by Cheats and Pretenders, whom he was not apt to be suspicious of; but would say in the most favourable Sense, *Thou knowest not the Heart of a Stranger*. If any asked his Charity whose Representation of their Case he did not like, or who he thought did amiss to take that Course, he would first give them an Alms, and then mildly reprove them; and labour to convince them that they were out of the way of Duty, and that they could not expect that God should bless them in it, and would not chide them, but reason with them: And he would say, if he should tell them of their Faults, and not give them an Alms, the Reproof would look only like an Excuse to deny his Charity, and would be rejected accordingly.

In a Word, his greatest Care about the things of this World was, how to do good with what he had, and to devise liberal things; desiring to make no other Accession to his Estate but only that Blessing which attends Beneficence. He did firmly believe (and it should seem few do) that what is given to the Poor, is lent to the Lord, who will pay it again with Kind or Kindness; and that Religion and Piety is undoubtedly the best Friend to outward Prosperity, and he found it so for it pleased God abundantly to bless his Habitation, and to make a Hedge about him, and about his House, and about all that he had round about: And though he did not delight himself in the Abundance of Wealth; yet, which is far better, he delighted himself in the Abundance of Peace, Psal. 37. 1. All that he had and did observably prospered, so that the

Country oftentimes took notice of it, and called his Family, Family which the Lord had blessed. And his Comforts of this kind were (as he used to pray they might be) Oyl to the Wheels of his Obedience, and in the Use of these things he served the Lord his God with joyfulness and gladness of Heart, yet still mindful of and grieved for the Affliction of Joseph. He would say sometimes, when he was in the midst of the Comforts of this Life, as that good Man; *All this, and Heaven too! surely then we serve a good Master.* Thus did the Lord bless him, and make him a Blessing; and this abundant Grace through the Thanksgiving of many, redounded to the Glory of God.

Having given this general Account of his Circumstances at Broad-Oak, we shall now go on with his Story, especially as to the Exercise of his Ministry there, and thereabouts; for that was his *toil*, the thing in which he was, and to which he wholly gave himself, taking other things as *nepos*. After his Settlement at Broad-Oak, whenever there was Preaching at Whitewell Chappel (as usually there was Two Lord's Days the Month) he constantly attended there with his Family, as usually with the first, and reverently joined in the Publick Service; he diligently wrote the Sermons; always staid at the Ordinance of Baptism was administered, but not if there were a Wedding, for he thought that a Solemnity not proper for the Lord's Day. He often *Dir'd* the Minister that preach'd; after Dinner he *sang* a Psalm, repeated the Morning Sermon, and pray'd; and then attended in like manner in the Afternoon. In the Evening he preach'd to his own Family; and perhaps Two or Three of his Neighbours would stop in to him. On those Lord's Days when there was no preaching at the Chappel, he spent the whole Day at Home, and many an excellent Sermon he preach'd, when there were present only Four besides his own Family (and perhaps not many) according to the Limitation of the *Conventicle Act*. In these narrow private Circumstances he preached over the latter part of the Assemblies Catechism, from divers Texts, also preached over Psalm 116. Besides many particular occasional Subjects.

What a Grief of Heart it was to him, to be thus put under a *Bushe*, and confin'd to such a narrow Sphere of Usefulness, read in his own Words, which I shall transcribe out

of an *Elegy* he made (to give vent to his Thoughts) upon the Death of his worthy Friend Mr. George Mainwaring, sometime Minister of Malpas, (who was silenced by the Act of Uniformity, and died March 14, 1652.) wherein he thus bewails (feeling enough) the like Restraints and Confinements of his Friend.

*His later Years he sadly spent,
Wrapt up in Silence and Restraint.
A Burthen such as none do know,
But they that do it undergo.
To have a Fire shut up and pent
Within the Bowels, and naven't;
To have gorg'd Breasts, and by a Law,
Those that fair wou'd, forbidden to draw.
But his dumb Sabbaths here, did prove
Loud crying Sabbaths in Heav'n above.
His Tears, when he might sow no more,
Wat'ring what he had sown before.*

Soon after his Settlement at Broad-Oak, he took a young Scholar into the House with him; partly to teach his Son and partly to be a Companion to himself to converse with him, and to receive Help and Instruction from him; and for many Years, he was seldom without one or other such; who before their going to the University, or in the Intervals of their Attendance there, would be in his Family, sitting under his Shadow. One of the first he had with him, in the Year 1668. (and after) was Mr. William Turner, born in the Neighbourhood; afterwards of Edmund Hall in Oxford, now Vicar of Walberton in Sussex, to whom the World is beholden for that elaborate *History of all Religions*, which he Published in the Year 1695, and from whom is earnestly expected the Performance of that noble and useful Project for the Record of Providences. Betwixt Mr. Henry and him there was a most entire and affectionate Friendship; and notwithstanding the Distance of Place, a constant and endearing Correspondence kept up as long as Mr. Henry liv'd.

It was observ'd that several young Men who had sojourn'd with him, and were very hopeful and likely to be serviceable to their Generations, dy'd soon after their removal from him.

The LIFE of Mr. Philip Henry. FOR

him; (I could instance in Six or Seven) as if God had sent them to him to be prepared for another World, before they were call'd for out of this; yet never any dy'd while they were with him.

He had so great a Kindness for the University, and valued so much the mighty Advantages of Improvement there, that he advis'd all his Friends who design'd their Children for Scholars, to send them thither, for many Years after the Change, though he always counted upon their Conformity. But long Experience altered his mind herein, and he chose rather to keep *his own Son* at home with him, and to give him what help he could there, in his Education, than venture him into the Snares and Temptations of the University.

It was also soon after this Settlement of his at *Broad-Oak*, that he contracted an intimate Friendship with that learned, and pious, and judicious Gentleman *Mr. Hunt* of *Boreatton*, (the Son of Colonel *Hunt* of *Salop*) and with his excellent Lady *Frances*, Daughter of the Right Honourable the Lord *Paget*. The Acquaintance then begun betwixt *Mr. Henry* and that worthy Family continued to his dying Day, about Thirty Years. One Lord's Day in a Quarter he commonly spent with them, besides other Interviews: And it was a constant rejoicing to him to see Religion and the Power of Godliness uppermost, in such a Family as that, when not many mighty, not many Noble are called; and the Branches of it Branches of Righteousness, the Planting of the Lord. Divers of the Honourable Relations of that Family contracted a very great Respect for him, particularly the present Lord *Paget*, now his Majesty's Ambassador at the Ottoman Court, and *Mr. Henry Ashurst*, whom we shall have Occasion afterwards to make mention of.

In the time of Trouble and Distress, by the Conventicle Act, in 1670. he kept private and stir'd little abroad, as loth to offend those that were in Power, and judging it Prudence to gather in his Sails, when the Storm was violent: He then observ'd, as that which he was troubled at; "That there was a great deal of precious time lost among Professors, when they came together, in discoursing of their Adventures to meet, and their Escapes, which he feared tended more to set up self, than to give Glory to God. Also in telling how they got together, and such a one Preached, but

little enquiring what Spiritual Benefit and Advantage was reaped by it; and that we are apt to make the Circumstances of our Religious Services, more the Matter of our Discourse than the Substance of them.

We shall close this Chapter with Two Remarks out of his Diary, in the Year, 1671. which will shew what Manner of Spirit he was of, and what were his Sentiments of things at that time. One is this, *All acknowledge that there is at this Day a Number of sober, peaceable Men, both Ministers and others among Dissenters, but who either saith or doth any thing to oblige them; who desireth or endeavoureth to open the Door to let in such nay, do they not rather provoke them to run into the same Extravagancies with others by making no Difference, but laying load on them as if they were as bad as the worst.* 'Tis true that about this time the Lord Keeper Bridgman and Bishop Wilkins, and the Lord Chief Justice Hale, were making some Overtures towards an Accommodation with them; but it is as true that those Overtures did but the more exasperate their Adversaries, (who were ready to account such moderate Men, the worst Enemies the Church of England had) and the Event was, greater Acts of Severity.

Another is this, *If all that hath been said and written to prove that Prelacy is Antichristian, and that it is unlawful to join in the Common-Prayer, had been effectually to perswade Bishops to study and do the Duty of Church-Rulers, in preaching and feeding the Flock, according to the Word, and to perswade People to be serious inward, and spiritual in the Use of Forms, it had been much better with the Church of God in England, than it now is.* Consonant to the Spirit of this Remark, was that which he took all Occasions to mention as his settled Principle. *In those things wherein all the People of God are agreed, I will spend my Zeal; and wherein they differ I will endeavour to walk according to the Light that God hath given me, and charitably believe that others do so too.*

C H A P. VI.

His Liberty by the Indulgence in the Year, 1672. and thence forwards to the Year 1681.

NOrwithstanding the severe Act against Conventicles, in the Year, 1670. yet the Nonconformists in London ventur'd to set up Meetings in 1671. and were conniv'd at; but in the Country there was little Liberty taken till the King's Declaration of March 15. 167 $\frac{1}{2}$. gave Countenance and encouragement to it. What were the secret Springs which produced that Declaration Time discovered; however, it was to the poor Dissenters as Life from the Dead, and gave them some reviving in their Bondage, God graciously ordering it so, that the Spirit he had made might not fail before him. But so precarious a Liberty was it, that it should never be said, those people were *hard to be pleased*, who were so well pleased with that, and thanked God, who put such a thing into the King's heart. The Tenor of that Declaration was this; *In Consideration of the inefficacy of Rigor, tryed for divers Years, and to invite Strangers into the Kingdom, ratifying the Establishment of the Church of England, it suspends Penal Laws against all Nonconformists and Recusants, promiseth to License separate Places of Meetings, limiting Papists only to private Houses.*

On this Mr. Henry writes, "It is a thing diversly resented, as Mens Interests lead them; the Conformists *displeased*, the Presbyterians *glad*, the Independents *very glad*, the Papists *triumph*. The Danger is (saith he) lest the allowing of separate Places help to overthrow our *Parish-Order*, which God hath own'd, and to beget Divisions and Animosities among us, which no honest Heart but would rather should be healed. We are put hereby (saith he) into a *Trilemma*, either to turn *Independents* in Practice, or to strike in with the *Conformists*, or to sit down in former Silence and Sufferings (and Silence he accounted one of the greatest Sufferings) till the Lord shall open a more effectual Door. That which (he saith) he then heartily wished for, was, That those who were in Place, would admit the sober Nonconformists to preach sometimes *occasionally* in their Pulpits; by which

“ means he thought Prejudices would in time wear off on
 “ both sides, and they might mutually strengthen each other
 “ Hands against the common Enemy the *Papists*; who he
 “ foresaw would fish best in troubled Waters. This he would
 chuse much rather than to keep a seperate Meeting: But it
 could not be had; no, not so much as leave to preach in
Whitwell-Chappel when it was vacant, as it often was, though
 ’twere Three long Miles from the Parish-Church. He found
 that some People, the more they are *courted*, the more
 they are; however, the Overtures he made to this purpose
 and the slow Steps he took towards the setting up of a distinct
 Congregation, yielded him Satisfaction afterwards in the
 Reflection, when he could say, we *would* have been united
 and they *would* not.

’Twas several Weeks after the Declaration came out, that
 he received a *License* to Preach, as *Paul* did, in his own House
 and elsewhere, *no Man forbidding him*. This was procur’d for
 him by some of his Friends in *London*, without his Privity, and
 came to him altogether unexpected. The use he made of it
 was, that at his own House, what he did before to his own
 Family, and in Private, the Doors being shut for Fear, he
 now did more publickly; threw his Doors open, and wel-
 comed his Neighbours to him, to partake of his *Spiritual things*.
 Only one Sermon in the Evening of the Lord’s Day, when
 there was Preaching at *Whitwell-Chappel*, where he still con-
 tinued his Attendance with his Family and Friends as usual;
 but when there was not, he spent the whole Day, at Public
 time, in the Services of the Day, Exposition of the Scripture
 read and Preaching, with Prayer and Praise. This he did
gratis, receiving nothing for his Labours, either at home or
 abroad, but the Satisfaction of doing good to Souls (which
 was his Meat and Drink) with the Trouble and Charge of
 giving Entertainment of many of his Friends, which he did
 with much Cheerfulness; and he would say, he sometimes
 thought, that the Bread did even multiply in the breaking
 and he found that God did abundantly bless his Provision
 with that Blessing, which, as he used to say, will *make a little*
to go a great way. He was wont to observe, for the Encourag-
 ment of such as had Meetings in their Houses, (which some-
 times drew upon them Inconveniences) *That the Ark is a Good*
that always pays well for its Entertainment. And he noted, that

when Christ had borrowed *Peter's Boat* to Preach a Sermon out of it, he presently repaid him for the Loan, with a *great draught of Fishes*, *Luke 5. 3, 4.*

Many Thoughts of Heart he had, concerning this use he made of the *Liberty*, not knowing what would be in the End hereof; but after serious Consideration, and many Prayers, he saw his way very plain before him, and address'd himself with all Diligence, to the Improvement of this *Gale of Opportunity*. Some had dismal Apprehensions of the Issue of it; and that there would be an *after-reckoning*: But (saith he) let us mind our Duty, and let God alone to order Events, which are his Work, not ours.

It was a Word upon the *Wheels*, which he preached at that time for his own Encouragement, and the Encouragement of his Friends, from that Scripture, *Eccl. 11. 4. He that observes the Wind shall not sow, and he that regardeth the Clouds shall not reap.* Those that are minded either to do good, or get good, must not be frighted with *seeming Difficulties* and Discouragements. Our Work is to sow and reap, to do good and get good; and let us mind that, and let who will mind the Winds and Clouds. *A Lion in the way, a Lion in the Streets*; a very unlikely Place (he would say) for Lions to be in; and yet that serves the Sluggard for an Excuse.

While this Liberty lasted, he was in Labours more abundant; many Lectures he preached abroad in *Shropshire, Cheshire, and Denbighshire*, laying out himself exceedingly for the good of Souls, spending and being spent in the Work of the Lord. And of that Neighbourhood and of that Time it was said, that *this and that Man* was born again, then and there; and many there were who asked the way to *Sion* with their Face thitherwards, and were (not Profelyted to a Party, but) savingly brought home to Jesus Christ. I mean this; such as had been vain and worldly, and careless, and mindless of God and another World, became sober and serious and concern'd about their Souls, and a future State. This was the Conversion of Souls, aimed at, and laboured after, and through Grace, not altogether in vain. Whatever Lectures were set up in the Country round, 'twas still desired that Mr. Henry would begin them (which was thought no small Encouragement to those who were to carry them on) and very happy he was, both in the Choice and Management of

of his *Subjects* at such Opportunities, seeking to find out acceptable Words. Take one Specimen of his Address, when he began a Lecture with a Sermon on *Heb. 12. 15.* "I assure you" (saith he) and God is my Witness, I am not come to preach, "either *Sedition* against the Peace of the State, or *Schism* against the Peace of the Church, by perswading you to this or that *Opinion* or *Party*; but as a *Minister* of Christ, that hath received Mercy from the Lord, to desire to be faithful, my Errand is to exhort you to all possible Seriousness, in the great Business of your *Eternal Salvation*, according to my Text, which if the Lord will make as profitable to you, as it is material and of Weight in it self, neither you nor I shall have Cause to repent our coming hither, and our being here to Day; looking diligently, lest any of you fail of the Grace of God. If it were the last Sermon I were to preach, I did not know how to take my aim better to do you good.

In doing of this Work, he often said, that he looked upon himself, but as an *Assistant* to the *Parish Ministers*, in promoting the common Interests of Christ's Kingdom, and the common Salvation of precious Souls, by the Explication and Application of those great Truths, wherein we are all agreed. And he would compare the Case to that in *Hezekiah's* time, when the *Levites* helped the *Priests* to kill the Sacrifice, which was something of an irregularity, but the Exigence of Affairs called for it; the *Priests* being too few, and some of them not so careful as they should have been, to sanctifie themselves, see *2 Chr. 29. 34.* and wherever he Preached, he usually pray'd for the *Parish Minister*, and for a Blessing upon his *Ministry*. He hath often said how well pleas'd he was, when after he had preached a Lecture at *Ostwestry*, he went to visit the Minister of the Place, Mr. *Edwards*, a worthy good Man; and told him, he had been sowing a handful of Seed among his People, and had this Answer, *That's well, the Lord prosper your Seed and mine too, theirs need enough of us both.* And another worthy Conformist that came privately to hear him, but was reprimanded for it by his Superiours, told him afterwards with tears, that *his Heart was with him.*

His Heart was wonderfully enlarged in his Work at this time, the Fields were white upon the Harvest; and he was busy, and God did remarkably own him, setting many Seals

to his Ministry, which much confirmed him in what he did. He hath this observable passage in his Diary, about this time, which he recorded for his after Benefit (and the Example of it may be instructive) Remember that if trouble should come hereafter, for what we do now in the use of present Liberty, neither shrink from it, nor sink under it ; for I do therein approve myself to God, and to my own Conscience, in Truth and Uprightness ; and the Lord whom I serve, can and will certainly both bear me out, and bring me off with comfort in the end. I say, Remember, and forget it not, this 24th day of March, 1673.

'Twas at the beginning of this Liberty, that the Society, at Broad-Oak did Commence; made up (besides their Neighbourhood) of some out of *Whitchurch*, and *Whitchurch* Parish, that had been Mr. Porter's People, some out of *Hammer* Parish, that had been Mr. Steel's and some out of the Parishes of *Wem*, *Prees* and *Ellismere*, Persons generally of very moderate and sober Principles, quiet and peaceable Lives, and hearty well-wishers to the King and Government ; and not Rigid or Schismatical in their Separation, but willing to attend (though sometimes with difficulty and hazard) upon those Administrations which they found most lively and edifying, and most helpful to them, in the great business of working out their Salvation. To this Society he would never call himself a Pastor, nor was he willing that they should call him so ; but a Helper, and a Minister of Christ for their good. He would say, *That he look'd upon his Family, only as his Charge, and his Preaching to others was but accidental, whom if they came, he could no more turn away, than he could a poor hungry Man, that should come to his door for an Alms. And being a Minister of Jesus Christ, he thought himself bound to Preach the Gospel, as he had opportunity.*

Usually once a Month he administr'd the Ordinance of the Lord's Supper. Some of his Opportunities of that kind he sets a particular Remark upon, as *sweet Sealing Days*, on which he found it good to draw near to God.

When about the Years end there was a general Expectation of the Cancelling of the Indulgence : He hath this Note upon a precious Sabbath and Sacrament day, as he calls it, " perhaps this may be the last, Father thy will be done ; it is good for us to be at such uncertainties ; for now we receive our Liberty from our Father, fresh every day, which is best and sweetest of all.

On

On the 3d. of March, 167⁶. being Saturday night, the Town of *Wem* in *Shropshire* (about six Miles from him) was burnt down; the Church, Market-House, and about One hundred twenty six dwelling Houses, and one Man, in little more than an Hours time, the Wind being exceeding violent; at which time Mr. Henry was very helpful to his Friends there, both for their support under, and their improvement of this sad Providence. It was but about half a Year before, that a threatening Fire had broke out in that Town, but did little hurt; some serious People there, presently after Celebrated a *Thanksgiving* for their Deliverance, in which Mr. Henry imparted to them a Spiritual Gift (*Octo. 3. 1676.*) from *Zech. 3. 2.* *Is not this a brand pluck'd out of the Fire?* In the close of that Sermon, pressing them from the consideration of that remarkable Deliverance, to personal Reformation and Amendment of Life: That those who had been Proud, Covetous, Passionate, Lyars, Swearers, Drunkards, Sabbath-breakers, would be so no more; and urging *Exr. 9. 13, 14.* he added, *If this Providence have not this effect upon you, you may in reason expect another Fire; for when God judgeth he will overcome;* and minded them of *Lev. 26.* where 'tis so often threatned against those who walk contrary to God, that he would punish them yet seven times more. The remembrance of this could not but be affecting, when in so short a time after, the whole Town was laid in Ruins. The first time he went thither after that Calamity, a Neighbouring Justice having notice of it, sent to forbid him to preach, to his own Grief as well as to the Grief of many others, who came expecting. But (saith he in his Diary) there was a visible Sermon before us, the Ruins Preaching, that *Sin is an evil thing*, and God a terrible God. However, a few days after, he got an Opportunity of Preaching to them a word in Season, which some will not forget, from *Hes. 6. 1.* *Come, and let us return unto the Lord, for he hath torn—* And at the return of the Year, when the Town was in the Rebuilding, he gave them another very suitable Sermon, from *Prov. 3. 33.* *The Curse of the Lord is in the House of the wicked, but he bleisseth the Habitation of the just.* "Though it be rising again (saith he in his Diary) out of its Ashes, yet the burning of it should not be forgotten, especially not the Sin that kindled it. He oft pray'd for them, that the Fire might be a Refining Fire.

In the Years, 1677, 1678, and 1679. in the Course of his Ministry at *Broad-Oak*, he preached over the *Ten Commandments*, and largely open'd from other Texts of Scripture the Duties required, and Sins forbidden, in each Commandment. For tho' none delighted more than he in Preaching *Christ and Gospel-Grace*; yet he knew, that *Christ* came not to destroy the Law and the Prophets, but to fulfil; and that, though through Grace we are not under the Law, as a *Covenant*; yet we are under it as a *Rule*, under the *Law to Christ*. He was very large and particular in pressing *second Table Duties*, as essential to Christianity. "We have known those (saith he) that have called preaching on such Subjects, good *Moral Preaching*"; but let them call it as they will, I am sure it is necessary, and as much now as ever. How earnestly would he press upon the People, the necessity of Righteousness and Honesty, in their whole Conversation. "A good Christian (he us'd to say) will be a good Husband, and a good Father, and a good Master, and a good Subject, and a good Neighbour, and so in other Relations. How often would he urge to this purpose, that it is the *Will* and Command of the Great God, the *Character* of all the Citizens of *Sion*, the *Beauty* and Ornament of our Christian Profession; and the surest way to thrive and prosper in the World. *Honesty is the best Policy*. He would say, that these are things in which the Children of this World are *competent Judges*. They that know not what belongs to Faith and Repentance, and Prayer, yet know what belongs to the making of an honest Bargain: they are also Parties concern'd, and oftentimes are themselves careful in these things; and therefore those who profess Religion, should walk very circumspectly, that the Name of God and his Doctrine be not blasphemed, nor Religion wounded through their sides. Thus he preached, and his constant Practise was a Comment upon it. One thing I remember he was more than ordinarily enlarg'd in the pressing of which was upon the Ninth Commandment, to *speakevill of no Min*, from *Tit. 3. 2*. If we can say no good of Persons, we must say nothing of them. He gave it as a Rule. *Never to speakevill of any ones faults to others, till we have first spoken of them to the Offender himself*. He was himself an eminent Example of this Rule. Some that have convers'd much with him, have said, That they never

never heard him speak evil of any Body; nor could he bear to hear any spoken evil of, but often drove away a *Backbiting* tongue with an *angry Countenance*. He was known to be a Faithful a Patron of Offenders before others, as he was a Faithful Reprover of them to themselves.

Whenever he preached of Moral Duties, he would always have something of *Christ* in his Sermon; either his *Life*, as the great Pattern of the Duty, or his Love, as the great Motive to it; or his *Merit*, as making Atonement for the neglect of it.

In the Year 1680. he preached over the Doctrines of Faith and Repentance, from several Texts of Scripture. He us'd to say, that he had been told concerning the famous Mr. Dodd that some called him in scorn, *Faith and Repentance*; because he insisted so much upon those two, in all his preaching. But (saith he) *if this be to be vile, I will be yet more vile*; for Faith and Repentance are all in all in Christianity.

Concerning Repentance he hath sometimes said, "If I were to die in the Pulpit, I would desire to die preaching Repentance; as if I die out of the Pulpit, I would desire to die practising Repentance. And he had often this saying concerning Repentance; *He that Repents every day, for the sins of every day, when he comes to die, will have the sins but of one day to repent of. Even reckonings make long Friends.*

That Year also, and the Year 1681. he preached over the Duties of Hearing the Word and Prayer; of the former, from the Parable of the four sorts of Ground; of the latter, from *Luke 11. 1. &c.* when he preached over the Lord's Prayer, in above Thirty excellent and elaborate Discourses. He look'd upon the Lord's Prayer, to be not only a Directory or Pattern for Prayer, but (according to the advice of the Assembly of Divines) proper to be us'd as a Form; and accordingly he often us'd it both in Publick and in his Family. And as he thought 'twas an Error on the one hand, to lay so much stress upon it as some do, who think no solemn Prayer accepted, nor any solemn Ordinance or Administration of Worship compleat without it, and so repeat it five or six times, and perhaps oftner, at one Meeting; so he thought it an Error on the other hand not to use it at all; since it is a Prayer, a compendious comprehensive Prayer, and may be of use

to us, at least as other *Scripture Prayers*; but he thought a much greater Error to be angry at those that do use it, to edge and censure them, and for no other reason to conceive prejudices against them and their Ministry. "A great Sirair (saith he) poor Ministers are in, when some will not hear them, if they do not use the Lord's Prayer, and others will not hear them if they do; What is to be done in this Case? We must walk according to the Light we have, and approve our selves to God, either in using or not using it, and wait for the Day when God will mend the matter; which I hope he will do in his own due time.

He was in the Close of his Exposition of the Lord's Prayer, when a dark Cloud was brought upon his Assemblies, and he was necessitated to contract his Sails.

CHAP. VII.

Rebuked he lay under at Broad-Oak, betwixt the Years 1680, and 1687.

IN the beginning of the Year 1681. in April and May, the Country was greatly afflicted and threatened by an extreme drought; there was no Rain for several Weeks, the Grass with'd; Corn that was sown languished, and much that was intended to be sown, could not; the like had not been known for many Years; 'twas generally apprehended that a Dearth would ensue, especially in that Country, which is for the most part dry. And now it was time to seek the Lord, and according to his own Appointment to ask off his Rain in due Season thereof: Several serious thinking People being together at the Funeral of that worthy Minister of Jesus Christ, at Malden; It was there said, how requisite it was that there should be some time set apart on purpose for fasting and Prayer, in a solemn Assembly upon this Occasion. Thomas Millington of Weston in Hodnet-Parish in Shropshire, desired it might be at his House; and Tuesday, June 14. was the Day pitched upon. The Connivance of Authority was presumed upon, so that no disturbance of Meetings was heard of at London,

for any where else. Mr. Henry was desired to come and give his Assistance at that Day's Work. He ask'd upon what Terms they stood with their Neighbouring Justices, and was answered, *well enough*. The Drought continuing in extremity, some that had not us'd to come to such Meetings, yet came thither upon the Apprehensions they had of the threatening Judgment, which the Country was under. Mr. Edward Burd of Bolas (well known by several useful Books he hath published) prayed, Mr. Henry prayed and preached on *Psal. 68. 18. If I regard Iniquity in my Heart, the Lord will not hear me* whence his Doctrine was, *That Iniquity regarded in the Heart will certainly spoil the Success of Prayer*. When he was in the Midst of his Sermon closely applying this Truth, Sir T. V. of Hodnet, and Mr. M. of Ightfield, Two Justices of the Peace for Shropshire, with several others of their Retinue, came suddenly upon them; disturb'd them, set Guards upon the House Door, and came in themselves, severely rally'd all they knew, reflected upon the late Honourable House of Commons, and the Vote they pass'd, concerning the present Unreasonableness of putting the Laws in Execution against Protestant Dissenters, as if in so voting, they had acted beyond their Sphere, as they did who took away the Life of King Charles I. They diverted themselves with very abusive and unbecoming Talk; swearing and cursing and reviling bitterly; being told the Occasion of the Meeting was to seek to turn away the Anger of God from us in the present Drought, 'twas answered, *Such Meetings as these were the Cause of God's Anger*. While they were thus entertaining themselves, the Clerks took the Names of those that were present, in all, about One Hundred and Fifty, and so dismiss'd them for the present. Mr. Henry hath noted, in the Account he kept of this Event, that the Justices came to this good Work from the Ale-House upon Prees-Heath, about Two Miles off; to which, and the Bowling-Green adjoyning, they, with other Justices, Gentlemen and Clergy-men of the Neighbourhood had long before obliged themselves to come every Tuesday during the Summer time, under the Penalty of Twelve Pence a time if they were absent; and there to spend the Day in Drinking and Bowling; which is thought to be as direct a Violation of the Law of the Land, viz. the Statute of 33 Henry VIII. cap. 9. for debarring unlawful Games, which

was never yet repealed, as the Meeting was of the *Statute of*
 22 C. II. and as much more to the Dishonour of God, and
 the Scandal of the Christian Profession; as Cursing, and
 Swearing, and Drunkenness is worse than Praying, and sing-
 ing Psalms, and hearing the Word of God. It is supposed
 the Justices knew of the Meeting before, and might have
 prevented it by the least Intimation; but they were willing
 to take the Opportunity of Making Sport to themselves, and
 Trouble to their Neighbors. After the Feast done, they
 returned back to the Ale house, and made themselves and
 their Companions merry with calling over the Names they
 had taken, making their Reflections as they saw cause;
 and recounting the particulars of the Exploit. There was
 one of the Company, whose Wife happened to be present at
 the Meeting and her Name taken among the rest; with
 which upbraiding him, he answered that she had been better
 employed than he was, and if Mr. Henry might be admitted
 to preach in a Church, *he would go a great many Miles to hear*
him. For which Words he was forthwith expell'd their
 Company, and never more to shew his Face again at that
 Bowling-Green; to which he replied, if they had so ordered
 long ago, it had been a great deal the better for him and his
 family. Two Days after they met again at *Hodnet*, where
 upon the Oath of Two Witnesses, who (as was supposed)
 were sent on purpose to inform, they Sign'd and Seal'd Two
 Records of *Conviction*. By one Record they Convicted the
 Master of the House, and fined him 20*l*. and 5*l*. more as
 Constable of the Town that Year, and with him all the Per-
 sons present, whose Names they had taken, and fined them
 a piece, and issued out Warrants accordingly. By ano-
 ther Record they Convicted the Two Ministers, Mr. *Bury*
 and Mr. *Henry*. The Act makes it only punishable to *Preach*
or Teach in any such Conventicle; and yet they fined Mr. *Bury*
 10*l*. though he only *Prayed*, and did not speak one Word in
 the way either of *Preaching* or *Teaching*, nor so much as
let us Pray; however, they said, *Praying was Teaching*, and
 right or wrong he must be fined; though his great Piety,
 peaceableness and Usefulness, besides his deep Poverty, one
 would think might have pleaded for him, against so palpa-
 ble a piece of Injustice. They took 7*l*. off from him; and
 did it upon others, as they saw Cause; and for the remain-

ing 13^l. he being utterly unable to pay it; they took from him by Distress, the Bed which he lay upon, with Blanket and Rug; also another Feather Bed, Nineteen Pair of Sheets, most of them new; of which he could not prevail to have so much as one Pair return'd for him to lye in; also Books to the Value of 5^l. besides Brass and Pewter. And tho' he was at this time perfectly innocent of that heinous Crime of *Preaching and Teaching*, with which he was charged (for so the Record runs again and again, concerning Mr. Henry and Mr. Bury, *Quod ad tunc & ibidem precaverunt, predicaverunt & docuerunt.*) Yet he had no way to right himself, but by appealing to the Justices themselves in Quarter Sessions, who would be sure to affirm their own Decree (as the Justices in *Montgomeryshire* had done not long before, in a like Case) especially when it was to recover to themselves *Treble Costs*. So the good Man sat down with his Loss, and took joyfully the spoiling of his Goods; knowing in himself, that he had in Heaven a better, and a more enduring Substance.

But Mr. Henry being the greatest Criminal, and having done the most Mischief, must needs be animadverted upon accordingly, and therefore he was fined 40^l. the Pretence of which was this; In the Year 1679. Oct. 15. Mr. Kynaston of *Oatly*, a Justice of Peace in *Shropshire*, meeting him and some others coming, as he supposed, from a Conventicle, he was pleas'd to record their Conviction, upon the Notorious Evidence and Circumstances of the Fact: The Record was fill'd at *Salop* the next Sessions after; but no notice was ever sent of it, either to Mr. Henry, or the Justices of *Flintshire*; nor any Prosecution upon it, against any of the Parties charged (the Reason of which Mr. Henry, in a Narrative he wrote of this Affair, supposeth to be not only the then favourable Posture of Publick Affairs towards Dissenters, but also the particular Prudence and Lenity of Mr. Kynaston) so that having never smarted for this, he could not be supposed to be deterred from the like Offence; nor if he were wronged in this first Conviction, had he ever any Opportunity of making his Appeal. However, the Justices being resolv'd he should have *summum jus*, thought that first Record sufficient to give Denomination to a Second Offence, and so he came to be fined double. This Conviction (according to the Direction of the Act) they certified to the next adjoining Justices of *Flintshire*

shire, who had all along carried themselves with great Temper and Moderation towards Mr. Henry, and had never given him any Disturbance; though if they had been so minded, they had not wanted Opportunities; but they were now necessitated to execute the Sentences of the *Shropshire* Justices. 'Twas much press'd upon him to pay the Fine, which might prevent his own Loss, and the Justices Trouble. But he was not willing to do it, partly because he would give no Encouragement to such Prosecutions, nor voluntarily reward the Informers for that which he thought they should rather be punished for; and partly because he thought himself wrong'd in the doubling of the Fine. Whereupon his Goods were distrain'd upon, and carried away; in the doing of which many Passages occur'd which might be worth the noting, but that the Repetition of them would perhaps grate and give Offence to some. Let it therefore suffice (waving the Circumstances) to remember only that their *Warrant* not giving them Authority to *break open Doors*, nor their *Watchfulness* getting them an Opportunity to enter the House, they carried away about Thirty-three Cart Load of Goods without Doors, Corn cut upon the Ground, Hay, Coles, &c. This made a great Noise in the Country, and rais'd the Indignation of many, against the *Decrees* which prescribed this *Grievousness*; while Mr. Henry bore it with his usual Evenness and Serenity of Mind, not at all mov'd or disturb'd by it. He did not boast of his Sufferings, or make any great matter of them; but would often say, *Alas, this is nothing to what others suffer, nor to what we our selves may suffer before we dye*: And yet he rejoiced and blessed God that it was not for Debt, or for Evil-doing that his Goods were carried away. And (saith he) while it is for well-doing that we suffer, they cannot harm us. Thus he writes in his Diary upon it, *How oft have we said that Changes are at the door, but blessed be God there is no Sting in this*. He frequently expressed the Assurance he had, that whatever Damage he sustain'd, God is able to make it up again. And (as he us'd to say) Though we may be Losers for Christ, yet we shall not be Losers by him in the end. He had often said, that his Preaching was likely to do the most Good, when it was Seal'd to by Suffering; and if this be the time (saith he) welcome the Will of God; even this also

also shall turn to the Furtherance of the Gospel of Christ:
Bene agere & male pati vere Christianum est.

Soon after this, was the Assizes for *Flinthshire*, held at *Mold*, where Sir George *Jeffries*, afterwards Lord Chancellor, then Chief Justice of *Chester*, sat Judge. He did not in private Conversation seem to applaud what was done in this Matter, so as was expected; whether out of a private Pique against some that had been active in it, or for what other Reason is not known; but it was said, he pleasantly ask'd some of the Gentlemen, by what new Law they press'd Carts, as they pass'd up on their Occasions along the Road, to carry away Goods distress'd for a Conventicle? It was also said, that he spoke with some Respect of Mr. Henry; saying, he knew him and his Character well, and that he was a great Friend of his Mother's (Mrs. *Jeffries* of *Aston* near *Wrexham*, a very pious, good Woman) and that sometimes, at his Mother's Request, Mr. Henry had examin'd him in his Learning, when he was a School-Boy, and had commended his Proficiency. And it was much wonder'd at by many, that of all the times Sir George *Jeffries* went that Circuit (though 'tis well enough known what was his Temper, and what the Temper of that Time) yet he never sought any Occasion against Mr. Henry, nor took the Occasions that were offered, nor countenanced any Trouble intended him, though he was the only Nonconformist in *Flinthshire*. One Passage I remember, not improper to be mentioned; there had been an Agreement among some Ministers (I think it began in the West of *England*, where Mr. *Allen* was) to spend some time, either in Secret or in their Families, or both, between Six and Eight a Clock every Monday Morning, in Prayer for the Church of God, and for the Land and Nation, more fully and particularly than at other times, and to make that their special Errand at the Throne of Grace; and to engage as many of their praying Friends, as ever they could, to the Observance of it. This had been communicated to Mr. Henry, by some of his Friends at *London*, and he punctually observed it in his own Practice; I believe for many Years. He also mentioned it to some of his Acquaintance, who did in like manner observe it. It happened that one in *Denbighshire*, to whom he had communicated it, was so well pleas'd with it, that he wrote a letter of it to a Friend of his at a Distance;

Distance; which Letter happen'd into Hands that perverted it, and made Information upon it, against the Writer and Receiver of the Letter, who were bound over to the Assizes, and great Suspicions Sir George Jeffries had, that it was a Branch of the Presbyterian Plot, and rally'd the Parties, accus'd severely. It appear'd, either by the Letter, or by the Confession of the Parties, that they received the Project from Mr. Henry, which (it was greatly fear'd) would bring him into trouble; but Sir George, to the Admiration of many, let it fall, and never enquir'd further into it. It seems there are some Men, whose *Ways so please the Lord, that he makes even their Enemies to be at Peace with them*; and there is nothing lost by trusting in God.

Mr. Henry, at the next Assizes after he was Distrain'd upon, was presented by one of the High Constables; 1. For keeping a *Conventicle at his House*; and 2. For saying, *That the Law for suppressing Conventicles ought not to be obey'd, and that there was never a tittle of the Word of God in it*. As to this latter Presentment, 'twas altogether false. He had indeed in Discourse with the High Constable, when he insisted so much upon the Law, which required him to be so rigorous in the Prosecution objected, *That all humane Laws were not to be obey'd, meerly because they were Laws*. But as to any such Reflections upon the Law he suffered by, he was far from it, and had Prudence enough to keep Silence at that time; for it was an evil time when so many were made *Offenders for a Word*. But these Presentments met with so little Countenance from Judge Jeffries, that Mr. Henry only entred his Appearance in the Prothonotaries Office, and they were no more heard of; wherein he acknowledged the Hand of God, who turneth the Hearts of the Children of Men, *as the Rivulets of Water*.

As to what was taken from him by the Distress, they who took it made what Markers they pleas'd of it, pay'd those they employ'd, and what the remainder was, is not known for certain; but it was said, that the following Summer about 27 *l.* was paid to Sir T. V. of which (and the rest that was levy'd in other Places, which amounted to a considerable Sum) it was credibly reported (and I have not heard it contradicted) that neither the King nor the Poor had their Share, (which by the Act is to be two thirds) nor the Informers all

theirs neither ; but People said, the Gentleman had occasion for it all. But as they that had it were never the *Richer* for it, so he that lost it would often say, that he found that God did so abundantly bless the remainder to him, that he was never the *Poorer* ; which he would mention for the Encouragement of his Friends, not to *balk Duty* (as he used to express it) *for fear of Suffering.*

In the same Year, 1681. happen'd a publick Discourse at *Oswestry*, betwixt the then Bishop of *St. Asaph* (*Dr. William Lloyd*, now Bishop of *Coventry and Litchfield*) and some Nonconformist Ministers, of which Mr. Henry was one. The Story in short is this: That learned Bishop at his first coming to the Diocess of *St. Asaph*, in his Zeal for the Establish'd Church, set himself with Vigour to reduce Dissenters to it ; and that he might do it with the *Cords of a Man*, he resolv'd, before he took any other Methods, to reason the Matter with them, and to endeavour their Conviction by Discourse, in which he had a very great Felicity, both by his Learning and Temper. If there were any that declin'd Discourfing with him, he improv'd that against them very much ; urging (as he wrote afterwards to Mr. Henry) *That no Man can pretend Conscience for not coming when he is requir'd, to give an Account of his Religion, to them that have Authority to demand it, by the Laws under which he lives, and to hear from their Mouths what can be said for the Established Religion. These are things from which Conscience is so far from exempting, that the great Rule of Conscience requires it, as an indispensable Duty ; that we should be always ready to give an Account of the Hope that is in us ; and that we should hear them that are in Moses's Chair, &c. and therefore those who refused this, he would consider as Men governed, not by Conscience, but Obstinacy.*

He publickly discours'd with the Quakers at *Lanvillin* in *Montgomeryshire* ; their Champion was *Dr. Lloyd* a Physician. One of the most considerable Nonconformist Ministers in his Diocess, was Mr. *James Owen* of *Oswestry*, then very young, but well known since by his Learned Book, which he calls, *A Plea for Scripture Ordination* ; proving Ordination by Presbyters, without Diocesan Bishops to be valid, (Published in the Year 1694.) a Point of Controversy which he was then oblig'd in his own Defence to search into. Several Discourses the Bishop had with him in private ; at last his Lordship was pleas'd to appoint him, to give him the Meeting in the
Town-

Town-Hall of *Oswestry*, on Tuesday, Sept. 27. 1681. there to give Account by what Right he exercised the Ministry, not having Episcopal Ordination. He directed him also to procure what other Ministers he could to assist him, for he would be glad to hear what any of them had to say for themselves. The Notice was very short, not above Four or Five Days: Some whose Assistance was desired, apprehended it might do more hurt than good, and might be prejudicial to their own Liberty, and therefore declined it. It was not agreeable to Mr. Henry's mild and modest Temper, to appear in such Circumstances; but he was loth to desert his Friend Mr. Owen, and so with much Importunity, he was prevail'd with to come to *Oswestry*, at the time appointed; and there came no other but he and Mr. Jonathan Roberts of *Denbighshire*, in the Diocess of *Bangor*, a plain Man, of great Integrity, and a very good Scholar. The Bishop came according to Appointment, and brought with him for his Assistant, the famous Mr. Henry Dodwell: Mr. Henry, who was utterly a Stranger to the Bishop, press'd hard to have had the Discourse in private, before a select Number, but it would not be granted. He also desir'd his Lordship that it might not be expected from him, being of another Diocess, to concern himself in the Discourse, but only as a Hearer: Nay, Mr. Henry, (said the Bishop) *it is not the concern of my Diocess alone, but it is the common Cause of Religion, and therefore I expect you should interest yourself in it, more than as a Hearer.* His Lordship was pleased to promise, that nothing that should be said by way of Argument, should be any way turn'd to the Prejudice of the Disputants, nor Advantage taken of it to give them Trouble. There were present divers of the Clergy and Gentry of the Country, with the Magistrates of the Town and a great Number of People, which, if it could have been avoided, was not easy to Mr. Henry, who never lov'd any thing that made a Noise; herein like his Master, who did *not strive nor cry*. The Discourse began about Two a Clock in the Afternoon, and continued till between Seven and Eight at Night; much was said *pro* and *con*, touching the Identity of Bishops and Presbyters, the Bishopping and Unbishopping of *Timothy* and *Titus*, the Validity of Presbyterian Ordination, &c. 'Twas managed with a great deal of Liberty, and not under the strict Laws of Disputation, which made it hard to give any tolerable Ac-

count of the Particulars of it. The Arguments on both sides, may better be fetch'd from the Books written on the Subject than from such a Discourse. The Bishop managed his part of the Conference with a great deal of Gravity, Calmness and Evenness of Spirit, and therein gave an excellent Pattern to all that are in such Stations. Mr. Henry's Remark upon this Business in his Diary is this, *That whereas many Reports went abroad far and near concerning it, every one passing their Judgment upon the result of it as they stood affected; for my own part (saith he) upon Reflection, I find I have great reason to be ashamed of my manifold Infirmities and Imperfections; and yet do bless God, that seeing I could manage it no better, to do the Truth more Service, there was not more said and done to its Dis-service; To God be Glory.* But there were others, who said, that Mr. Henry was an Instrument of glorifying God, and serving the Church, in that Affair, almost as much as in any thing that ever he did, except the Preaching of the Gospel. And some who were Adversaries to the Cause he pleaded, though they were not convinced by his Arguments, yet by his great Meekness and Humility, and that truly Christian Spirit, which appeared so evidently in the whole Management, were brought to have a better Opinion of him, and the Way in which he walked.

The Conference broke off a little abruptly; the Bishop and Mr. Henry being somewhat close at an Argument, in the Recapitulation of what had been discoursed of; Mr. Jonathan Roberts whisper'd to Mr. Henry, *Pray let my Lord have the last Word*; which a Justice of Peace upon the Bench over-hearing, presently replied, *You say my Lord shall have the last Word, but he shall not, for I will; we thank God we have the Sword of Power in our Hands, and by the Grace of God we will keep it, and it shall not rust, and I hope every lawful Magistrate will do as I do: and look to your selves, Gentlemen, by the Grace of God, I'll root you out of the Country.* To which a forward Man in the Crowd said, *Amen, throw them down Stairs.* This the Bishop heard with Silence, but the Mayor of the Town took order for their Safety.

Two Days after this Discourse, the Bishop wrote a very obliging Letter to Mr. Henry, to signify to him how very much he was pleased with the good Temper and Spirit that he found in him at *Oswestry*, and that he looked upon him as

he that intended well, but labour'd under Prejudices; and desire further Acquaintance and Conversation with him; particularly that he would come to him strait way to *Wrexham*, and about Three Months after he sent for him again to *Chester*; both which Interviews a great deal of Discourse, with much Freedom, pass'd between them in private, in which they seem'd to vye nothing more than Candor and Obligingness, shewing to each other all *Mekness*. I remember the Bishop was pleas'd to shew him his Plan for the Government of his Diocess, and the Method he intended to take in Church-reformes, which Mr. *Henry* very well approv'd of; but pleasantly told his Lordship, he hoped he would take Care that *Joynal's Verse* should not be again verified, (*Sat. 2.*)

Dat veniam Corvis, vexat Censura Columbas.

which the Bishop smil'd at, and told him he would take care should not. His Lordship observing his true Catholick Charity and Moderation, told him he did not look upon him as *hereticus*, but only as *heterodoxus*; and that if he were of his Diocess, he did not question but that he should find out some way to make him useful. But all his Reasonings could not satisfy Mr. *Henry's* Conscience of the Lawfulness of being re-ordin'd and Conforming. The Bishop for some Years after, when he came that way, towards *London*, either call'd on Mr. *Henry* at his House, or sent for him to him at *Whitchurch*, and still with all outward Expressions of Friendship. The Trouble which Mr. *Henry* was in, about the Meeting at *Weston*, oblig'd him for a while to keep his Sabbaths at home, somewhat private; but in the Year 1682. he took a greater Liberty, and many flocked to him on Lord's Days, through the kind Connivance of the neighbouring Magistrates; but in the Year 1683. when the Meetings were generally suppress'd throughout the Kingdom, he was again necessitated to contract his Sails, and confine his Labours more to his own family, and his Friends that visited him. He continued his attendance at *Whitewell-Chappel*, as usual; and when he was bridg'd of his Liberty, he often blessed God for his Quietness. Once when one of the Curates preached a bitter Sermon against the Dissenters, on a Lord's Day Morning; some wonder'd that Mr. *Henry* would go again in the Afternoon, for

for the second part ; But (saith he) if he do not know his Duty I know mine ; and I bless God I can find Honey in a Carcass.

In this time of treading down, and of Perplexity, he stirred little abroad, being forced (as he used to express it) to *thrust the Plow under the Hedge* ; but he preached constantly at Home without Disturbance ; and often comforted himself with this *When we cannot do what we would, if we do what we can, God will accept of us ; when we cannot keep open Shop, we must drive a secret Trade.* And he would say, *There is a Mean, if we could hit it, between Fool-hardiness, and Faint-heartedness.* While he had some Opportunity of being useful at home, he was afraid lest he should prejudice that by venturing abroad. One of his Friends in London earnestly soliciting him to make a Visit thither in this time of Restraint in the Country ; he thus wrote to him ; *I should be glad once more to kiss my Native Soil, tho' it were but with a Kiss of Valediction ; but my Indisposition to Travel, and the small Prospect there is of doing Good to countervail the Pains, are my prevailing Arguments against it. I am here ('tis true) buried alive, but I am quiet in my Grave and have no mind to be a walking Ghost. We rejoice, and desire to be thankful, that God hath given us a Home, and continued it to us, when so many, better than we, have not where to lay their Head, having no certain Dwelling-place : ('twas at the time of the Dispersion of the French Protestants) Why they Exiles, and not we ? They Strangers in a strange Land, and not we ? We may not say, we will dye in our Nests, lest God say, Nay ; nor will we multiply our Days as that Bird, the Phoenix, (referring to Job 29. 18.) lest God say, this Night, &c. Our times and all our ways are at his dispose, absolutely and universally, and it is very well they are so.*

At the time of the Duke of Monmouth's Descent, and the Insurrection in the West, in the Year 1685. Mr. Henry, and many others, (pursuant to a general Order of the Lord Lieutenant, for securing all suspected Persons, and particularly all Nonconformist Ministers) was taken up by a Warrant from the Deputy Lieutenants, and sent under a Guard to Chester Castle, where he was about Three Weeks a close Prisoner. He was lodg'd with some Gentlemen and Ministers that were ferched thither out of Lancashire ; who were all Strangers to him ; but he had great Comfort in the Acquaintance and Society of many of them.

He often spake of this Imprisonment, not as Matter of Complaint, but of *Thanksgiving*, and blessed God he was *being uneasy all the while*. In a Sermon to his Family, the day after he came home, he largely and affectionately recounted the Mercies of that Providence: As for Instance, That his Imprisonment was for no Cause: 'tis Guilt that makes a Prison. That it was his Security in a dangerous time. That he had good Company in his Sufferings, who pray'd together, and read the Scriptures together, and discoursed to their mutual Edification. That he had Health there, not Sick, and in Prison, that he was visited and prayed for by his Friends. That he was very chearful and easy in his Spirit, many a time a sleep and quiet, when his Adversaries were disturb'd and unquiet. That his enlargement was speedy and unsought for, and that it gave occasion to the Magistrates who committed him, to give it under their Hands, that they had nothing in particular to say to his Charge; and especially that it was without a *snare*, which was the thing he fear'd more than any thing else.

It was a surprize to some that visited him in his Imprisonment, and were big with the Expectations of the Duke of Monmouth's Success, to hear him say, *I would not have you to set your selves with such hopes, for God will not do his work for these Nations, by that Man; but our Deliverance and Salvation will arise some other way.*

It must not be forgotten how ready he was, nay, how diligent and industrious to serve and oblige such as had been his way Instruments of Trouble to him, as far as it lay in his Power, and he had any Opportunity to do it; so well that he learn'd that great Lesson of Forgiving and loving Enemies; of this it were easy to give Instances.

When a Gentleman who had sometimes been an Instrument of Trouble to him, had occasion to make use of his Help to bring him some Light into a Cause he had to be tryed, Mr. Henry was very ready to serve him in it; and though he might have avoid'd it, and it was somewhat against his own Interest to do so, yet he appeared a Witness for him, which so won upon that Gentleman, that he was afterwards more Friendly to him. Mentioning in his Diary the Death of another Gentleman in the *plague*; he notes, that he was one that had been his *professed*

professed Enemy; but (saith he) God knows I have often prayed for him.

Some have wonder'd to see how courteously and friendly he would speak to such as had been any way injurious to him when he met with them, being as industrious to discover and forgiving of Wrongs, as some are to discover their Rebellions of them. It was said of Archbishop Cranmer, that the way to have him ones Friend, was to do him a Diskindness; and I am sure it might be said of Mr. Henry, that doing him a Diskindness would not make him ones Enemy. This minds me of an exemplary Passage concerning his worthy Friend Mr. Edward Laurence, once going with some of his Sons, by the House of a Gentleman that had been injurious to him, he gave a charge to his Sons to this Purpose. That they should never think or speak *amiss* of that Gentleman for the sake of any thing he had done against him; but whenever they went by his House, should *lift up* their Heart in Prayer to God for him and his Family. And who is he that will harm those, who are thus Followers of him that is glorious in his Goodness? It is almost the only Temporal Promise in the New Testament, which is made to the Meek, *Mat. 5. 4.* That they shall inherit the Earth; the meaning whereof Dr. Hammond in his Practical Catechism, takes to be especially this, that in the ordinary Dispensations of Gods Providence, the most mild and quiet People are most free from Disturbance. Those only have every Mans Hatred against them, that have theirs against every Man.

C H A P. VIII.

The last Nine Years of his Life in Liberty and Inconfinement at Broad-Oak, from the Year 1687.

IT was in the latter end of the Year 1685. when the Strife run so very strong against the Dissenters, that Mr. Henry being in Discourse with a very great Man of the Church of England

land, mentioned King Charles's Indulgence in 1672. as which gave rise to his stated Preaching in a seperate Assembly; and added if the present King James should in like manner give me leave, I would do the same again: To which great Man replied, *Never expect any such thing from him, take my word for it, he hates you Nonconformists in his Heart.* (said Mr. Henry) *I believe it, and I think he doth not love of the Church of England neither.* It was then little thought of the same Right Reverend Person who said so to him, should have the Honour, as he had soon after, to be one of Seven Bishops committed to the Tower by King James; it was also far from any ones Expectation, that the same King James should so quickly give Liberty to the Nonconformists: But we live in a World, wherein we are to think nothing strange, nor be surprized at any turn of the *Wheel of Nature*, as 'tis called, *Jam. 3. 6.*

The Measures then taken by King James's Court and Council were soon laid open, not only to view, but to contempt, being in a short time by the over-ruling Providence of God, taken and defeated: However, the Indulgence granted to Dissenters in April, 1687. must needs be a reviving to those, who for so many Years had lain buried in Silence and Repentment; nor can any, who will allow themselves the Liberty of considering the Case their own, wonder that they should rejoice in though the Design of it being Manifest, they could not chuse to rejoice with trembling. Mr. Henry's Sentiments of it were, *Whatever Mens Ends are in it, I believe God's End in it is to do us*

There were many that said, surely the Dissenters will not abuse the Liberty which is intended only for a Snare to them. Mr. Henry read and consider'd the Letter of Advice to the Dissenters at that Juncture; but concluded, *Duty is ours, Events are God's.* He remembered the Experience he had of the like in King Charles's time, and that did Good and Hurt; and why might not this do so too. *All Power is for edification, not for Destruction.* Did Jeremiah sit still in the Court of the Prison, because he had his Discharge from the King of Babylon. Nay, did not Paul, when he was persecuted by his Country-men, for preaching the Gospel, appeal to Caesar; and find more Kindness at Rome, than he did at Jerusalem? In short, the Principle of his Conversation in the World

World being not *fleshly Wisdom*, or *Policy*, but the *Grace of God*, and particularly the *Grace of Simplicity* and *Godly Serenity*, he was willing to make the *best* of that which was, to hope the *best* of the *Design* and *Issue* of it. Doubtless it was intended to *introduce Popery*; but it is certain, that nothing could arm People against *Popery* more effectually than the plain and powerful *Preaching* of the *Gospel*; and that they who granted that *Liberty*, were out-shot in their *Arrow*, which manifestly appeared in the *Event* and *Issue*. As they did good *Service* to the *Protestant Religion* among *Scholars*, who wrote so many learned *Books* against *Popery* that time, for which we return them our best *Thanks*; they did no less *Service* among the *Common People* (who are the *Strength* and *Body* of the *Nation*) that preached so many good *Sermons* to arm their *Hearers* against that *strong Delusion* which *Mr. Henry* (as the rest of the *Nonconformists* generally did) took all *Occasions* to do. How often would he commend his *Hearers* (as *Dr. Holland* *Divinity Professor* at *Oxford* was wont to do) to the *Love* of *God*, and the *Hatred* of *Popery*.

Besides his preaching professedly to discover the *Errors* and *Corruptions* of the *Church of Rome*, (which he would have taken *Occasion* to do more fully, had he seen those he preached to, in any immediate *Danger* of the *Infection*) that could not be a more effectual *Antidote* against *Popery*, than the *instructing* and *conforming* of *People* in the *Truth*, as it is in *Jesus*; and *advancing* the *Knowledge* of and a *Veneration* for the *Holy Scriptures*; to which, how much *Mr. Henry* in his *Place* did contribute, all that know him will bear record. He us'd to observe, that the *Fall of Babylon* follow'd upon the free and open *Preaching* of the *Everlasting Gospel*, *Rev. 14. 6, 7.* He apprehended that *Liberty* likely to be of very short *Continuance*, and to end in *Trouble*; and because he could not see now his not using of it would help to prevent the *Trouble*; but he did see, that a vigorous *Improvement* of it, would help to prepare for the *Trouble*, he set himself with all *Diligence*, to make the best use he could of this *Gleam*, both at home and abroad, on *Sabbath-Days* and *Week-Days*, to his *Power*; yea, and beyond his *Power*.

The great Subject of Debate at this time in the Nation, as, concerning the Repeal of Penal Laws and Tests; Mr. Henry's Thoughts were, as to the Penal Laws, that if those against the Dissenters were all repeal'd, he would rejoice in it, and be very thankful both to God and Man; for he could sometimes say, without Reflection upon any, he could not but look upon them as a *National Sin*; and as for those against the *Papists*, if our Law-givers see cause to repeal them in a regular way; I will endeavour (saith he) to make the best of it, and to say, *The Will of the Lord be done.*

When King James came his Progress into that Country, September, 1687. to court the Compliments of the People, Mr. Henry joined with several others, in and about *Whitchurch*, *Wentworth* and *Wem*, in an Address to him, which was presented when he lay at *Whitchurch*; the Purport of which was, not to sacrifice their *Lives and Fortunes* to him and to his Interest, but only to return him Thanks for the Liberty they had, with a Promise to demean themselves quietly in the use of

Some time after, Commissioners were sent abroad into the Country, to enquire after the Trouble that Dissenters had sustain'd by the Penal Laws; and how the Money that was pay'd upon them was disposed of, little of it being found paid into the *Exchequer*; they sent to Mr. Henry to have an account from him of his Sufferings; he return'd Answer by letter, that he had indeed been Fined some Years before, for a *Conventicle*, and Distreyn'd upon, and his Goods carried away; which all the Country knew, and to which he refered himself. But being requir'd to give a particular Account of it upon Oath; though he said he could be glad to see such Instruments of Trouble legally removed; yet he declin'd giving any further Information concerning it; having (as he wrote to the Commissioners) long since, from his Heart, given all the Agents, Instruments and Occasions of it; and being purpos'd never to say any thing more of it.

It was on Tuesday, June 14. 1681. that he was disturbed at *Weston* in *Shropshire*, when he was Preaching on *Psal. 66. 18.* and on Tuesday, June 14. 1687. that Day Six Years he Preached there again without Disturbance, finishing what he was then prevented from delivering, concerning Prayer, and going to v. 19, 20. But verily God hath heard me.—Blessed be God—

concerning the Duty of Thanksgiving, This Seventh Year of their Silence and Restraint, prov'd through God's wonderful good Providence, the Year of Release.

In May, 1688. a new Commission of the Peace came down for the County of *Flint*, in which (by whose Interest or Procurement was not known) Mr. *Henry* was Nominated Justice of Peace for that County. It was no small Surprise to him, to receive a Letter from the Clerk of the Peace, directed to *Philip Henry*, Esquire, acquainting him with it, and appointing him when and whither to come to be Sworn. To which he return'd answer, that he was very sensible of the Unworthiness of the Honour and his Unfitness for the Office which he was Nominated to, and therefore desired to be excus'd, and he was so, and did what he could, that it might not be spoken of in the Country. There were some who upon this Occasion unhappily remembred, that a few Years before, a Reverend Clergy-man in *Shropshire* told Mr. *Henry* to his Face, that he had done more Mischief in the Country, than any Man that ever came into it; and that he himself hoped shortly to be in the Commission of Peace, and then he would rid the Country of him. But alas he was quite disappointed. Thus Honour is like the Shadow, which flies from those that pursue it, and follows those that flee from it.

For Two Years after this Liberty began, Mr. *Henry* still continued his Attendance, as usual, at *Whitewell-Chappel* whenever there was Preaching there; and he preached at his own House only when there was no supply there, and in the Evening of those Days when there was. For doing thus he was greatly clamour'd against, by some of the rigid Separatists, and call'd a *Dissembler*, and one that ha'ted between Two, and the like. Thus (as he notes in his Diary) one side told him, he was the Author of all the Mischief in the Country, in drawing People from the Church; and the other side told him, he was the Author of all the Mischief, in drawing People to the Church: And which of these (saith he) shall I seek to please? Lord, neither, but thy self alone, and my own Conscience, and while I can do that, I have enough.

In a Sermon at *Whitewell-Chappel*, one Lord's Day in the Afternoon, where he and his Family, and many of his Congregation were attending, much was said with some keen

Reflection

Reflections, to prove the Dissenters *Schismaticks*, and in a *damnable State*: When he came immediately after to preach at his own House, before he begun his Sermon, he expressed himself to this Purpose; *Perhaps some of you may expect now that I should say something in answer to what we have heard, by which we have been so severely charged; but truly I have something else to do; and so, without any further Notice taken of it, went on to preach Jesus Christ and him crucified.*

It was not without some Fear and Trembling, that Mr. Henry received the Tidings of the Prince of Orange's Landing, in November 1688. as being somewhat in the Dark concerning the Clearness of his Call, and dreading what might be the Consequence of it. He us'd to say, *Give Peace in our time, O Lord*, was a Prayer that he would heartily set his Amen to. But when secret things were brought to light, and a regular Course was taken to fill the vacant Throne with such a King and such a Queen, none rejoiced in it more heartily than he did. He celebrated the National Thanksgiving for that great Deliverance, with an excellent Sermon on that Text, *Rom. 8. 31. What shall we then say to these things? If God be for us, who can be against us?*

Soon after that happy Settlement, there were overtures made towards a Comprehension of the moderate Dissenters, with the Church of England; which Mr. Henry most earnestly desired, and wished for, if it could be had upon any terms less than sinning against his Conscience; for never was he more averse to that which looked like a Separation than he was, if he could possibly have helped it, *salvâ Conscientiâ*. His Prayers were constant, and his Endeavours, as he had Opportunity, that there might be some healing Methods found out and agreed upon. But it is well known what was the *Vox cleri* at that time, *viz.* That so farasmuch as the Oaths, Subscriptions and Ceremonies were Imposed only to keep out such Men, they would never consent to their Removal, for the letting them in again. *Nolumus Leges Angliæ mutari*, was a Saying perverted to this Purpose: And the fixed principle was, Better Schism without the Church, than a Faction within it, &c. This was at that time publish'd and own'd, as the Sense of the Clergy in Convocation. Which Temper and Resolve, contrary to that which might have been expected, upon that Happy and Glorious Revolution, did a little after his

timents in that Matter ; and he saw himself perfectly driven from them. Despairing therefore to see an *Accommodation*, he set himself the more vigorously to improve the present *Liberty*. In June 1689. the Act of Indulgence pass'd, which not only tolerated, but *allowed* the Dissenters Meetings, and took them under the Protection of the Government.

Soon after which, though he never in the least changed his Judgment, as to the Lawfulness of joyning in the Common-Prayer, but was still ready to do it occasionally ; yet the Ministers that preached at *Whitwell-Chappel*, being often uncertain in their coming, which kept his Meeting at *Broad-Oak* at like Uncertainties, to the frequent disappointment of many of his Hearers that came from far ; he was at last prevailed with to preach at publick time every Lord's Day, which he continued to do while he lived, much to his own Satisfaction, and the Satisfaction of his Friends. An eminent Minister in *Lancashire*, who did in like manner alter his Practice about that time, gave this for a reason, *That he had been for Twenty seven Years striving to please a Generation of Men, who after all would not be pleased, and therefore he would no longer endeavour it as he had done.*

It may be of use to give some Account how he managed his Ministerial Work, in the latter part of his time, wherein he had as signal Tokens of the presence of God with him as ever ; enabling him still to bring forth Fruit in Old Age, and to renew his Youth like the Eagles. Though what he did, he still did *gratis*, and would do so, yet he was not willing to have any constant Assistant, nor had he any ; so much was he in his Element, when he was about his Master's Work. 'Twas his Meat and drink to do it.

I. As to his constant Sabbath-Work, he was uniform and abundant in it. He began his Morning Family-worship, on Lord's Days, at Eight a Clock, when he read and expounded pretty largely, sung a Psalm and prayed ; and many strove to come time enough to join with him in that Service. He began in Publick just at Nine a Clock Winter and Summer. His Meeting-place was an Out-building of his own, near adjoining to his House, fitted up very decently and conveniently for the Purpose. He began with Prayer, then he sung *Psal. 110.* without reading the Line ; next he read and expounded a Chapter in the Old Testament in the Morning, and

in the New Testament in the *Afternoon*. He looked upon the Publick Reading of the Scriptures in Religious Assemblies, to be an Ordinance of God, and that it tended very much to the Edification of People by that Ordinance, to have what is read expounded to them. The bare reading of the Word, he used to compare to the throwing of a Net into the Water; but the expounding of it, is like the spreading out of that Net, which makes it the more likely to catch Fish; especially as he managed it, with practical profitable Observations. Some that have heard him read a Chapter with this Thought, How will he make such a Chapter as this useful to us? have been surprized with such pertinent, useful Instructions, as they have owned to be as much for their Edification as any Sermon. And commonly when he had expounded a Chapter, he would desire them when they came home to read it over, and recollect some of those things that had been spoken to them out of it.

In his Expounding of the Old Testament, he industriously sought for something in it concerning Christ, who is the true Treasure, hid in the Field, the true Manna hid in the Dew of the Old Testament. Take one Instance; the last Sabbath that ever he spent with his Children at Chester, in the Publick Morning Worship, he read and expounded the last Chapter of the Book of Job: After he had gone through the Chapter, and observed what he thought fit out of it, he expressed himself to this purpose: *When I have read a Chapter in the Old Testament, I use to enquire what there is in it that points at Christ, or is any way applicable to Christ; here is in this Chapter a great deal of Job, But is there nothing of Christ here? Yes; you have heard of the Patience of Job, and have in him seen the end of the Lord. This in Job is applicable to Christ, that after he had patiently gone through his Sufferings, he was appointed an Intercessor for his unkind Friends. V. 8. Go to my Servant Job, and my Servant Job shall pray for you, for him will I accept. If any one hath an Errand to God, let him go to Jesus Christ, and put it into his hand, for there is no acceptance to be hoped for with God, but by him, who is his beloved Son; not only with whom he is well pleased, but in whom, viz. with us in him: he hath made us accepted in the Beloved.*

After the Exposition of the Chapter he sung a Psalm, and commonly chose a Psalm suitable to the Chapter he had expounded; and would briefly tell his Hearers how they might sing that Psalm with *Understanding*, and what *Affections of Soul* should be working towards God, in the singing of it; his Hints of that kind were of great use, and contributed much to the right Performance of that Service; he often said, *the more singing of Psalms there is in our Families and Congregations on Sabbath-days, the more like they are to Heaven, and the more there is in them of the Everlasting Sabbath.* He would say sometimes, he loved to sing *whole Psalms*, rather than *pieces*.

After the Sermon in the Morning, he sung the 117th Psalm, without reading the Line.

He intermitted at Noon about an Hour and a half, and on Sacrament-Days not near so long, in which time he took some little Refreshment in his Study, making no solemn Dinner; yet many of his Friends did partake of his Carnal, as well as of his Spiritual things, as those did that followed Christ, of whom he was careful they should not *faint by the way*. The Morning Sermon was repeated, by a ready Writer, to those that staid in the Meeting place, as many did, and when that was done, he begun the Afternoon's Exercise; in which he not only Read and Expounded a Chapter, but Catechized the Children, and Expounded the Catechism briefly before Sermon. Thus did he go *from Strength to Strength*, and from Duty to Duty on Sabbath-days; running the ways of God's Commandments with an *enlarged Heart*. And the Variety and Vivacity of his Publick Services, made them exceeding pleasant to all that join'd with him, who never had Cause to complain of his being tedious. He us'd to say, *Every Minute of Sabbath-time is precious, and none of it to be lost*; and that he scarce thought the Lord's Day well spent, if he were not weary in Body at Night; wearied with his Work, but not *weary* of it, as he used to distinguish. He would say sometimes to those about him, when he had gone through the Duties of a Sabbath; *Well, if this be not the way to Heaven, I do not know what is.* In pressing People to Number their Days he would especially exhort them to Number their Sabbath-days, how many they have been, and how ill they have been spent; how few 'tis like they may be, that they may be spent better

and to help in the Account, he would say, that for every Twenty Years of our Lives, we enjoy above a Thousand Sabbaths, which must all be accounted for in the Day of Reckoning.

As to his constant Preaching, it was very substantial and elaborate, and greatly to Edification. He us'd to say, he could not *Search* in his Preaching; that is, he would not; as knowing where the Language and Expression is stiff, and forced, and fine (as they call it) it doth not reach the greatest part of the Hearers. When he grew old, he would say, sure he might now take a greater Liberty to *talk* (as he call'd it) in the Pulpit; that is, to speak familiarly to People; yet to the last he abated not in his Preparations for the Pulpit, nor ever delivered any thing raw and undigested; much less any thing unbecoming the Gravity and Seriousness of the Work. If his Preaching were Talking, it was talking to the purpose. His Sermons were not Common Place, but even when his Subjects were the most plain and trite, yet his Management of them was usually peculiar and surprizing. In those Years as formerly, he kept for the most part in a Method for Subjects, and was very seldom above one Sabbath upon a Text. And his constant Practice was, as it had been before, when he concluded a Subject that he had been a good while upon, he spent one Sabbath in a brief Rehearsal of the Marrow and Substance of the many Sermons he preached upon it; which he call'd the clenching of the Nail, that it might be as a Nail in a sure place. So very industrious was he, and no less ingenious in his Endeavours, that his Hearers might be able after his Decease, to have these things always in Remembrance, 2 Pet. 1. 15. and it is hoped, that by the Blessing of God, the Effect did not altogether disappoint his Expectation. In the latter times of his Ministry, he would often contrive the Heads of his Sermons to begin with the same Letter, or rather Two and Two of a Letter; but he did not at all seem to affect or force it; only if it fell in naturally and easily, he thought it a good help to Memory, and of use, especially to the younger sort. And he would say, the chief Reason why he did it was, because 'tis frequently observed in the Scripture, particularly the Book of Psalms. And though it be not a fashionable Ornament of Discourse, if it be a Scripture Ornament, that is sufficient to recommend it, at least to justify it against the Imputation of Childish-

ness; (Mr. Porter, of *Whitechurch* very much us'd it, so did Mr. Malden.) But the Excellency of his Sermons lay chiefly in the Enlargements, which were always very solid, grave and judicious; but in expressing and marshalling his Heads, he often condescended below his own Judgment, to help his Hearers Memories. Some of his Subjects (when he had finished them) he made some short Memorandums of in Verse, a Distich or Two of each Sabbath's Work, and gave them out in Writing, among the young ones of his Congregation, many of whom wrote them, and learned them, and profited by them.

It might be of use (especially to those who had the Happiness of sitting under his Ministry) to give some Account of the Method of his Sabbath Subjects, during the last Eight or Nine Years of his Ministry; and it was design'd, till 'twas found 'twould swell this Narrative into too great a Bulk.

2. As to the Administration of the Sacraments, those *Mysteries of God*, which Ministers are the Stewards of.

As to the Sacrament of Baptism, he had never (that I know of) Baptized any Children (except his own) from the time he was turn'd out in 1662. till his last Liberty came, though often desir'd to do it; such was the tender regard he had to the established Church; but now he reviv'd the Administration of that Ordinance in his Congregation. The Occasion was this; One of the Parish-Ministers Preaching at *Whitwell-Chappel*, Mr. Henry and his Family, and many of his Friends being present, was earnestly cautioning People not to go to Conventicles, and us'd this as an Argument against it, *That they were Baptized into the Church of England*: Mr. Henry's Catholick Charity could not well digest this Monopolizing of the great Ordinance of Baptism, and thought it time to bear his Testimony against such narrow Principles, which he ever expressed his Dislike of in all Parties and Perswasions. Accordingly he took the next Opportunity that offer'd it self, publicly to Baptize a Child, and desir'd the Congregation to bear witness, *That he did not Baptize that Child into the Church of England, nor into the Church of Scotland, nor into the Church of the Dissenters, nor into the Church at Broad-Oak, but into the visible Catholick Church of Jesus Christ*. After this he Baptized very many, and always Publickly, though being in the Country they were commonly carried a good way. The Publick

Publick Administration of Baptism he not only judged most agreeable to the Nature and End of the Ordinance, but found to be very profitable and edifying to the Congregation; for he always took that occasion, not only to explain the Nature of the Ordinance, but affectionately and pathetically to excite People duly to improve their Baptism. He usually receiv'd the Child immediately out of the Hands of the Parent that presented it, and return'd it into the same Hands again, with this or the like Charge, *Take this Child, and bring it up for God.* He us'd to say, that one Advantage of Publick Baptism was, that there were many to join in Prayer for the Child in which therefore, and in Blessing God for it, he was usually very large and particular. After he had Baptized the Child, before he gave it back to the Parent, he commonly used these Words; *We receive this Child into the Congregation of Christ's Church, having washed it with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, in token that hereafter it shall not be ashamed to confess Christ Crucified, and manfully to fight, &c.*

He Baptized many adult Persons, that through the Error of their Parents, were not Baptized in Infancy, and some in Publick.

The Solemn Ordinance of the Lord's Supper he constantly celebrated in his Congregation once a Month, and always to a very considerable Number of Communicants. He did not usually observe Publick Days of Preparation for that Ordinance, other than as they fell in Course in the Weekly Lectures; nor did he ever appropriate any particular Subject of his Preaching to *Sacrament-days*, having a great Felicity in adapting any profitable Subject to such an Occasion: And he would say, What did the Primitive Christians do, when they celebrated the Lord's Supper every Lord's Day? His Administration of this Ordinance was very solemn and affecting. He had been wont to go about in the Congregation, and to deliver the Elements with his own Hand; but in his latter time, he delivered them only to those near him, and so they were handed from one to another, with the Assistance of one who supplied the Office of a Deacon, as having also the Custody and Disposal of the Money gathered for the use of the Poor; Mr. Henry taking and carefully keeping a particular Account of it.

Such as desir'd to be admitted to the Lord's Supper, he first discours'd with concerning their Spiritual State, and how the Case stood between God and their Souls; not only to *examine* them but to *instruct* and *teach* them, and to *encourage* them as he saw Occasion; gently leading those whom he discern'd to be serious though weak and timorous: He usually discours'd with them more than once, as finding Precept upon Precept, and Line upon Line necessary: but he did it with so much Mildness, and Humility, and Tenderness, and Endeavour to make the best of every body, as did greatly affect and win upon many. He was herein like our great Master, who *can have Compassion on the Ignorant*, and doth not despise the Day of *small things*.

But his Admission of young People out of the Rank of *Catechumens* into that of *Communicants*, had a peculiar Solemnity in it. Such as he Catechiz'd, when they grew up to some Years of Discretion, if he observed them to be intelligent and serious, and to set their Faces Heaven-wards; he marked them out to be admitted to the Lord's Supper; and when he had a competent Number of such, Twelve or Fifteen perhaps, or more; he ordered each of them to come to him severally, and discours'd with them of the things belonging to their everlasting Peace; put it to their Choice whom they would serve; and endeavoured to affect them with those things with which by their Catechisms they had been made acquainted; drawing them with the Cords of a Man, and the Bands of Love, into the Way which is called *Holy*. For several Lord's Days he Catechized them, particularly, in Publick, touching the Lord's Supper, and the Duty of Preparation for it, and their *Baptismal Covenant*, which in that Ordinance they were to take upon themselves, and to make their own *Act and Deed*. Often telling them upon such Occasions, that they were not to oblige themselves to any more than what they were already obliged to by their *Baptism*, only to bind themselves faster to it. Then he appointed a Day in the Week before the Ordinance; when in a solemn Assembly on purpose, he prayed for them, and preached a Sermon to them, proper to their Age and Circumstances; and so the following Sabbath they were all received together to the Lord's Supper. This he looked upon as the right *Confirmation*, or Transition into the State of adult Church-membership.

The more solemn our covenanting with God is, the more deep and the more durable the Impressions are likely to be. He hath recorded it in his Diary, upon one of these Occasions, as his Heart's Desire and Prayer for those who were thus admitted; "That it might be as the Day of their Espousals to the Lord Jesus, and that they, might each of them have a Wedding Garment.

3. The Discipline he observed in his Congregation was, not such as he could have wished for, but the best he could get, considering what a scatter'd Flock he had, which was his trouble, but it could not be helped. He would sometimes apply to the circumstances he was in, that of *Moses, Deut. 12.*

9. However, I see not but the end was effectually attained by the methods he took, though there wanted the formality of *Officers and Church-meetings*, for the purpose. If he heard of any that walked disorderly, he sent for them, and reprov'd them, gently or sharply as he saw the Case required. If the sin had Scandal in it, he suspended them from the Ordinance of the Lord's Supper, till they gave some tokens of their Repentance and Reformation. And where the offence was publick and gross, his judgment was, that some publick satisfaction should be made to the Congregation before Re-admission. But whatever offence did happen, or breaches of the Christian Peace, Mr. Henry's peculiar Excellence lay in restoring with the Spirit of Meekness; which, with his great Prudence and Love, and Condescension, did so much command the respects of his People, and win upon them, that there was a Universal satisfaction in all his Management; and it may truly be said of him, as it was of *David, 2 Sam. 3. 36.* that *whatsoever he did pleased all the people.* And it is an instance and Evidence, that those Ministers who will rule by Love and Meekness, need no Laws or Canons to rule by, other than those of the Holy Scripture. *How forceable are right words? Job 6. 25.*

4. He was very strict and very serious in observing the Publick Fasts appointed by Authority, and called them a delight. He had seldom any one to assist him in carrying on the Duties of those Days, but perform'd the Service of them himself alone. He began at Nine of the Clock, or quickly after, and never stirred out of the Pulpit till about Four in the Afternoon, spending all that time in Praying and Expounding, and Singing, and Preaching, to the admiration of all that heard him, who were

were generally more on such days than usual. And he was sometimes observ'd, to be more warm and lively towards the latter end of the Duties of a *Fast-Day*, then at the beginning; as if the Spirit were most willing and enlarged when the Flesh was most weak. In all his Performances on Publick Fast-days, he did, *hoc agere*, attend to that which was the proper work of the day; every thing is beautiful in its Season. His prayers and pleadings with God on those days, were especially for *National Mercies*, and the pardon of *National Sins*; How excellently did he order the Cause before God, and fill his Mouth with Arguments in his large and particular Intercessions for the Land, for the King, the Government, the Army, the Navy, the Church, the French Protestants, &c. He was another *Jacob*, a Wrestler, an Israelite, a Prince with God. Before a Fast-day he would be more than ordinarily inquisitive concerning the state of Publick Affairs, as *Nehemiah* was, *Neb. 1. 2.* that he might know the better how to order his prayers and preaching: for on such a day (he hath sometimes said) *as good say nothing, as nothing to the purpose.* He made it his business on Fast-days, to shew People their Transgressions, especially the House of *Jacob* their Sins. 'Tis most proper (said he) *to preach of Christ on Lord's-days, to preach of Sin on Fast-days, and to preach Duty on both.* He went over the third Chapter of the *Revelation*, in the Fast-Sermons of two Years. Another Year he preached over the particulars of that *Charge*, *Zeph. 3. 2.* Hypocrisie in Hearers, and Flattery in Preachers (as he would sometimes say) is bad at any time, but it is especially abominable upon a Day of Humiliation.

5. He preached a great many *Lectures* in the Country about, some stated, some occasional, in supplying of which he was very indefatigable. He hath sometimes preached a Lecture, ridden eight or nine Miles, and preached another, and the next day two more: To quicken himself to diligence he would often say, *our opportunities are passing away, and we must work while it is day, for the night cometh.* Once having very wet and foul weather to go through to preach a Lecture, he said, he comforted himself with two Scriptures; one was *2 Tim. 2. 3.* *Endure hardness as a good Soldier of Jesus Christ.* The other (because he exposed and hazarded his health, for which some blamed him) was *2 Sam. 6. 21.* *It was before*

Lord. He took all occasions in his Lectures abroad, to possess the minds of People with sober and moderate Principles, and to stir them up to the serious regard of those things wherein we are all agreed. *We are not met here together (said once in an Exhortation, with which he often began at his lecture) not because we think our selves better than others, but because we desire to be better than we are.*

He was very happy in the choice of his Subjects for his Week-day Lectures. At one which was stated, he preached against Errors in general, from *Jam. 1. 16. Do not err my beloved brethren*, particularly from divers other Scriptures he shewed, that we must not Err, concerning God and Christ, and the Spirit; concerning Sin and Repentance, Faith and good Works; concerning God's Ordinances; concerning Grace and Peace, and Afflictions and Prosperity, and the things of the Life to come. At the monthly lectures at his own House, he chose to preach upon the four last things, Death and Judgment, Heaven and Hell, in many particulars, but commonly a new Text for every Sermon. When he had in many Sermons finished the first of the Four, he that us'd to hear him sometimes, enquiring of his progress in his Subjects, asked him if he had done with Death? meaning that Subject concerning Death; to which he pleasantly replied, *No, I have not done with him yet; I must have another turn with him, and he will give me a fall; but I hope to have the victory at last.* He would sometimes remove the Lectures to the Country from one place to another, for the benefit of those that could not travel. Once having adjourned a lecture to a new place, he began it with a Sermon on *Acts 17. 6. These men that have turned the World upside down, come hither also*; in which he shew'd how false the charge is as they meant it; for Religion doth not disturb the Peace of Families or Societies, doth not cause any disorder or inquietness, &c. And yet, that in another sense there is great Truth in it; That when the Gospel comes in power to any Soul; it turns the World upside down in that Soul; which is the Change it makes there.

All this he did gratis, and without being burthensome to any; yet, he was best pleas'd, when at the places where he preached, nothing was got for his Entertainment, but he came home (though some Miles) Fasting; as in other places it was a trouble to him to see his Friends careful about much serving, though it was out of their respect to him.

Lastly,

Lastly, As he was an excellent *Preacher* himself, so he was an exemplary *Hearer* of the Word, when others preached though every way his Inferiours, so reverent, serious, and attentive was he in hearing, and so observant of what was spoken. I have heard him tell, that he knew one (and I suppose it was as *Paul* knew a Man in Christ) who could truly say, to the Glory of God, that for Forty Years he had never slept at a Sermon. He was diligent also to improve what he heard afterwards by Meditation, Repetition, Prayer and Discourse; and he was a very great Encourager of young Ministers that were humble and serious, though their Abilities and Performances were but mean. He hath noted in his Diary, (as that which affected him) this saying of a godly Man, a Hearer of his, "I find it easier to go six Miles to hear a Sermon, than to spend one quarter of an hour meditating and praying over it in secret, (as I should)" when I come home.

As to the Circumstances of his Family in these last nine Years of his Life, they were somewhat different from what they had been; but the same *Candle of God* which had shined upon his Tabernacle, continued still to do so. In the Year 1687, and 1688, he married all his five Children, the three eldest in four Months time, in the Year 1687. and the other two in a Year and a half after; so many *Swarms* (as he used to call them) out of his *Hive*; and all not only with his Consent, but to his abundant Comfort and Satisfaction. He would say, he thought it the Duty of Parents to study to oblige their Children in that affair. And though never could his Children be more easie and at rest in a Father's House than his were, yet he would sometimes say concerning them, *Naomi* to *Ruth*, *Ruth* 3. 1. *Shall I not seek rest for thee?* To his Advices he us'd to give, both to his Children and others, in the Choice of that Relation: One was, *Keep within the bounds of Profession*, such as one may charitably hope is from a good Principle. The other was, *Look at suitableness*, in Age, Quality, Education, Temper, &c. He us'd to observe from *Gen.* 2. 18. *I will make him a help meet for him*; that where there is not *Meetness*, there will not be much *Help*. And he would commonly say to his Children, with reference to that choice, *Please God and please your selves, and you shall never displease me* and greatly blamed those Parents, who conclude Matches

their Children, and do not ask Counsel at their Mouth. He never aim'd at great things in the World for his Children, but sought for them in the first place the Kingdom of God, and the Righteousness thereof. He us'd to mention sometimes the saying of a pious Gentlewoman, that had many Daughters: *The Care of most People, is how to get good Husbands for their Daughters; but my care is to fit my Daughters to be good Wives, and then let God provide for them.* In this, as in other things, Mr. Henry steered by that Principle; That a Man's Life consisteth not in the abundance of the things that he possesseth. And it pleased God so to order it, that all his Children were disposed of, into Circumstances very agreeable and comfortable, both for Life and Godliness. He was greatly affected with the goodness of God to him herein, without any forecast or contrivance of his own. *The Country* (saith he in his Diary) *takes notice of it, and what then shall I render? Surely this is a token for good.*

All his four Daughters were married at *Whitewell-Chappel*, and he preach'd a Wedding Sermon for each of them, in his own Family after. He would often tell his Friends, That those who desire, in the married Condition, to live in the favour of God, must enter upon that Condition in the Fear of God. For it's an ill Omen to stumble at the Threshold; and an Error in the first Concoction, is seldom amended in the second.

While he lived, he had much comfort in all his Children and their Yoke-fellows, and somewhat the more, that by the divine Providence, four of the five Families which branched out of his, were settled in *Chester*.

His youngest Daughter was married *April 26. 1688.* the same Day of the Year (as he observes in his Diary) and the same Day of the Week, and in the same place that he was married to his dear Wife, Twenty eight years before; upon which this is his Remark, *I cannot desire for them, that they should receive more from God than we have received, in that relation and Condition; but I would desire, and do desire, that they may do more for God in it than we have done.* His usual complement to his New-married Friends, was, others wish you all Happiness, I wish you all Holiness, and then there is no doubt but you will have all Happiness.

When

When the Marriage of the last of his Daughters was about to be concluded on, he thus writes; *But is Joseph gone, Simeon gone, and must Benjamin go also? we will not say that all these things are against us, but for us: If we must be thus bereav'd of our Children, let us be bereav'd; and God turn it for good to them, as we know he will if they love and fear his Name.* And when, sometime after she was married, he parted with her to the House of her Husband, he thus writes; *We have sent her away, not as Laban said he would have sent his Daughters away, with Mirth, and with Songs, with Tabret, and with Harp, but with Prayers and Tears, and with good Wishes: And now (saith he in his Diary) we are alone again as we were in our beginning; God be better to us than twenty Children.* Upon the same occasion he thus writes to a dear Relation: *We are now left as we were, One and One, and yet but one One; the Lord, I trust, that has brought us thus far, will enable us to finish well; and then all will be well, and so till then.*

That which he often mentioned, as the matter of his greatest Comfort that it was so, and his desire that it might continually be so, was, the Love and Unity that was among his Children; and that (as he writes) the transplanting of them into new Relations, had not lessened that Love, but rather increased it; for this he often gave thanks to the God of Love; noting from Job 1. 4. That the Childrens Love to one another is the Parents comfort and joy. In his *Last Will and Testament* this is the Prayer which he puts up for his Children, *That the Lord would build them up in Holiness, and continue them still in brotherly love, as a bundle of Arrows which cannot be broken.*

When his Children were removed from him, he was daily Intercessor at the Throne of Grace for them and their Families. Still the Burnt-offerings were offered according to the number of them all. He used to say, *Surely the Children of so many Prayers will not miscarry.* Their particular Circumstances of Affliction and Danger, were sure to be mentioned by him with suitable Petitions. The greatest Affliction he saw in his Family, was the death of his dear Daughter-in-law, Catharine, the only Daughter of Samuel Hardware Esq. who, about a Year and a half after she was transplanted into his Family (to which she was the greatest Comfort and Ornament)

ent imaginable) dy'd of the Small Pox in Child-bed, upon the Thanksgiving Day for King William's coming in. She dy'd but a few Weeks after Mr. Henry had married the last of his Daughters, upon which Marriage she had said, *Now we have a full Lease, God only knows which Life will drop first.* She comforted her self in the extremity of her illness with this word, *Well, when I come to Heaven, I shall see that I could not have been without this Affliction.* She had been for some time before under some Fears as to her Spiritual State, but the clouds were through Grace dispell'd, and she finished her course with Joy, and a cheerful Expectation of the Glory to be reveal'd. When she lay ill, Mr. Henry (being in fear not only for her that was ill, but for the rest of his Children in Chester, who had none of them past the pikes of that perilous distemper) wrote thus to his Son, on the Evening of the Lord's Day. *I have just done the publick Work of this Day, wherein, before many Scores of Witnesses, many of whom I dare say, are no little concerned for you: I have absolutely, freely, and reservedly given you all up to the good Will and Pleasure of our heavenly Father, waiting what he will do with us, for Good I am sure we have received, and shall we not receive Evil also? He reached at Chester, upon occasion of that sad Breach in his family, on Job 10. 3. Shew me wherefore thou contendest with*

When two of his Children lay ill, and in perilous Circumstances, after he had been wrestling with God in Prayer for them, he wrote thus in his Diary: "If the Lord will be pleased to grant me my Request this time concerning my Children, I will not say as the beggars at our Door use to do. I'll never ask any thing of him again; but on the contrary, he shall hear oftner from me than ever; and I will love God the better, and love Prayer the better, as long as I live. He us'd to say, Trades-men take it ill, if those that are in their Books, go to another Shop; while we are so much indebted to God for past Mercies, we are bound to attend him for further Mercies.

As he was an Intercessor for his Children at the Throne of Grace, so he was upon all Occasions a Remembrancer to them, both by Word and Letter, to quicken them to that which is good. How often did he inculcate this upon them? *Love one another, and the God of Love and Peace will be with you.* Do

all you can, while you are together, to help one another to Heaven that you may be together there, for ever, and with the Lord. When the Families of his Children were in Health and Peace, the Candle of God shining upon their Tabernacles, he wrote thus to them, 'Twas one of Job's Comforts in his Prosperity, that his Children loved one another, and feasted together: The same ours in you, which God continue. But you will not be offended, we pray that you may none of you Curse God in your Heart. Remember the Wheel is always in motion, and the Spoke that is uppermost will be under, and therefore mix Tremblings always with your Joy.

He much rejoiced in the Visits of his Children, and made that as other things, which were the matter of his Rejoicing, the matter of his Thanksgiving. His usual saying at parting was, *This is not the World we are to be together in, and 'tis not, but there is such a World before us: And his usual prayer was, That our next Meeting might be either in Heaven, or further on in our way towards it.*

He had in Eight years time Twenty four Grand-children born, some by each of his Children; concerning whom he would often bless God, that they were all the sealed ones of the God of Heaven, and enrolled among his Lambs. On the birth of his second Grand-Child, at a troublesome time as to Public Affairs, he thus writes, *I have now seen my Childrens Children, let me also see Peace upon Israel; and then I will say, Lord, lettest thou thy Servant depart.* Some were much affected with it, when he baptized two of his Grand-children together at Chester, publickly, and preached on Gen. 33. 5. *They are the Children which God hath graciously given thy Servant.* He observed in what a savory, pious, gracious manner Jacob speaks. He had spoken good sense if he had only said, *These are my Children*, but then he had not spoken like Jacob, like one that had so lately seen the Face of God. Though our Speech be not always of Grace, yet it must be always with Grace Grace pour'd into the Lips. There is a kind of Language in the air of which speaks it the Language of Canaan; Christians should speak like Christians.

It was not long after his Children were married from him, but his House was fill'd again with the Children of several of his Friends, whom he was, by much importunity, persuaded to take to Table with him. All that knew him, though

at a thousand pities, that such a Master of a Family, should have but a small Family, and should not have many to sit down under his Shadow. He was first almost necessitated to it, by the death of his dear Friend and Kinsman, Mr. Benyon of Ash, who left his Children to his Care. Some he took gratis, or for small Consideration; and when by reason of the advances of Age he could not go about so much as he had done, doing good, he laid out himself to do the more at home. He kept a Teacher to attend their School-learning; and they had the benefit not only of his Inspection in that, but (which was much more) his Family-Worship, Sabbath Instructions, Catechizing and daily Converse, in which his Tongue was as choice Silver, and his Lips fed many. Nothing but the hopes of doing some good to the rising Generation could have prevailed with him, to take this trouble upon him. He would often say, *We have a busy House, but there is a Rest remaining. We must be doing something in the World while we are in it; but this fashion will not last long, methinks I see it passing away.*

Sometimes he had such with him as had gone through their Course of University Learning, at private Academies, and desired to spend some time in his Family, before their entrance upon the Ministry, that they might have the benefit, not only of his Publick and Family Instructions, but of his learned and Pious Converse, in which, as he was thoroughly furnished, for every good Word and Work, so he was very free and Communicative. The great thing which he used to press upon those who intended the Ministry, was to study the Scriptures, and make them familiar. *Bonus Textuarius est bonus Theologus*, was a Maxim he often minded them of. For this purpose he recommended to them the study of the Hebrew, that they might be able to search the Scriptures in the Original. He also advised them to the use of an *inter-leav'd Bible*, wherein to insert such Expositions and Observations, as occur occasionally in Sermons or other Books; which he would say, are more happy and considerable sometimes, than those that are found in the professed Commentators. When some young Men desir'd the Happiness of coming into his Family, he would tell them, "You come to me as Naaman did to Elisha, expecting that I should do this and t'other for you, and alas, I can but say as he did, *Go wash in Jordan; Go, Study the Scriptures. I profess to teach no other Learning but*

“ Scripture Learning. It was but a little before he died, that in reading *Isa. 50.* he observed from *v. 4.* *The Lord God hath given me the Tongue of the Learned, &c.* That the true Learning of a Gospel Minister consists not in being able to talk Latin fluently, and to dispute in Philosophy, but in being able to *“ speak a word in season to weary Souls.”* He that knows how to do that well, is a *learned Minister.*

CHAP. IX.

His Sickness, Death, and Burial.

IN the time of his Health, he made Death very familiar to himself, by frequent and pleasing Thoughts and Meditations of it; and endeavoured to make it so to his Friends by speaking often of it. His Letters and Discourses had in something or other which spoke his constant Expectations of Death; thus did he learn to *die daily*: And it is hard to say whether it was more *easy* to him to speak, or *uneasy* to his Friends, to hear him speak of leaving the World. This reminds me of a passage I was told by a worthy Scotch Minister Mr. Patrick Adair, that Visiting the famous Mr. Durham at Glasgow, in his last Sickness, which was long and lingring; he said to him, Sir, I hope you have so set all in order, that you have nothing else to do but to dye: *I bless God* (said Mr. Durham) *I have not had that to do neither these many years.* Such is the comfort of dying daily, when we come to dye indeed.

Mr. Henry's Constitution was but tender, and yet by the Blessing of God upon his great Temperance, and care of Diet, and moderate Exercise by walking in the Air, he for many Years enjoy a good measure of Health, which us'd to call, *The Sugar that sweetens all Temporal Mercies,* which therefore we ought to be very thankful, and which we ought to be very careful. He had sometimes violent fits of the Cholick, which would be very afflictive for the time. Towards his latter end he was distress'd sometimes with a pain, which his Doctor thought might arise from a Stone in his Kidneys. Being once upon the Recovery from

an ill Fit of that Pain, he said to one of his Friends, that ask'd him how he did, he hoped by the Grace of God, he should now be able to give one blow more to the Devil's Kingdom; and often profess'd, he did not desire to live a day longer than he might do God some Service. He said to another, when he perceived himself Recovering; *Well, I thought I had been putting into the Harbour, but find I must to Sea again.*

He was sometimes suddenly taken with fainting Fits, which when he recovered from, he would say, *Dying is but a little more.*

When he was in the Sixty third Year of his Age, which is commonly called the Grand Climacterick, and hath been to many the Dying Year, and was so to his Father, he numbred the Days of it, from August 24. 1693. to August 24. 1694. when he finished it: And when he concluded it, he thus wrote in his Diary: *This Day finisheth my commonly dying Year, which I have numbred the Days of; and should now apply my Heart more than ever to Heavenly Wisdom.* He was much pleased with that Expression of our English Liturgy in the Office of Burial, and frequently us'd it; *In the midst of Life we are in Death.*

The Infirmities of Age, when they grew upon him, did very little abate his vigour and liveliness in Preaching, but he seem'd even to renew his Youth as the Eagles; as those that are planted in the House of the Lord, who still bring forth Fruit in old Age; not so much to shew that they are upright, as to shew that the Lord is upright, Psal. 92. 14, 15. But in his latter years, Travelling was very troublesome to him; and he would say, as Mr. Dod us'd to do, that when he thought to make himself as at other times, he found his hair was cut; his Sense of this led him to Preach an occasional Sermon not long before he died, on John 21. 18. *When thou wast young thou girdedst thy self, &c.* Another occasional Sermon he preached when he was old for his own Comfort, and the Comfort of his aged Friends, on Psal. 71. 17, 18. *O God thou hast taught me from my Youth, &c.* he observed there, That it is a blessed thing to be taught of God from our Youth; and those that have been taught of God from their Youth, ought to declare his wondrous Works all their Days after. And those that have been taught of God from their Youth, and have all their days declared his wondrous Works, may comfortably expect, that when they

are old he will not forsake them. Christ is a Master that doth not use to cast off his old Servants.

For some years before he died, he us'd to complain of an *habitual weariness*, contracted, he thought, by his standing to Preach, sometimes very uneasily, and in inconvenient places, immediately after Riding. He would say, every Minister was not cut out for an *Itinerant*; and sometimes the manifest attention and affection of People in Hearing, enlarged him both in length and fervency, somewhat more than his strength could well bear. It was not many Months before he died, that he wrote thus to a dear Relation, who enquired solicitously concerning his Health; *I am always habitually weary, and expect no other till I lye down in the Bed of Spices.* And (blessed be God) so the Grave is to all the Saints, since he lay in it who is the Rose of Sharon, and the Lilly of the Vallies. When some of his Friends perswaded him to spare himself, he would say, *It's time enough to rest when I am in the Grave; What were candles made for, but to burn?*

It doth not appear that he had any particular Presages of his Death; but many Instances there were of his actual gracious expectation of it, somewhat more than ordinary for some time before. The last Visit he made to his Children in Chester, was in July 1695. almost a year before he died, when he spent a Lord's-day there, and preached on the last Verse of the Epistle to Philemon, *The Grace of our Lord Jesus Christ be with your Spirit.* By Grace he understood not so much the good Will of God towards us, as the good Work of God in us, call'd the *Grace of Christ*, both because he is the Author and Finisher of it, and because he is the Pattern and Samplar of it. Now the choicest Gift we can ask of God for our Friend is, that this Grace of our Lord Jesus Christ may be with their Spirit. This is the one thing needful, the better part, the Root of the Matter, the whole of Man, the Principal thing, the more excellent Way, a Blessing indeed, and the thing that accompanies Salvation. The Grace of Christ in the Spirit enlightens and enlivens the Spirit, softens and subdues the Spirit, purifies and preserves the Spirit, greates and guides the Spirit, sweetens and strengthens the Spirit, and therefore what can be more desirable. A Spirit without the Grace of Christ, is a Field without a Fence, a Fool without Understanding; it is a Horse without a Bridle, and a House without Furniture; it is

Ship without Tackle, and a Soldier without Armour; it is a Cloud without Rain, and a Carcass without a Soul; it is a Tree without Fruit, and a Traveller without a Guide. How earnest therefore should we be in praying to God for Grace, both for our selves and for our Relations. He had intended to preach upon that Text, when he was at *Chester* the year before, but was then prevented, by a particular sad occasion, which obliged him to a *Funeral Sermon*, Divine Providence reserving that *Benediction* (which his Heart was much upon) for his *Valediction*. The *Thursday* following being kept as a *Fast* in his Son's Congregation in *Chester*, he preached on *Luke* 19. 41. *He beheld the City and wept over it*, which proved his *Farewel* to the Town, as the former was his *Farewel* to his Friends and Relations in it.

It was not many Weeks before he died, that he wrote thus to one of his Children; " We are well here, thanks be to God, and are glad to hear that you and yours are well also, God in mercy continue it: But why should we be well always? Do we deserve it? Are there no mixtures in our Obedience? Are there any Persons or Families, at whose Door Sickness and Death never knock'd? Must the *Earth* be forsaken for us, or the *Rock* removed out of its place? Is it not enough that we be dealt with according to the manner of Men? And that we have a Promise, that it shall end well, everlastingly well.

To another of his Children, about the same time, he writes, " We are sensible that we decline apace, but the best of it is, that as Time goes, Eternity comes; and we are in good hope, through Grace, that it will be a comfortable Eternity.

It was in *April* 1696. a few Weeks before he died, that his Sons Father-in-law, *Robert Warburton Esq;* was gather'd to his Grave in Peace, in a good old Age. Upon the tidings of whose death, Mr. Henry wrote thus to his Son; *Your Father*, where are they? *Your Father-in-law* gone, and your own Father going; but you have a Godfather that lives for ever. He was wont sometimes to subscribe his Letters, *Your ever-loving, but not ever-living Father.*

It was not a Month before he died, that in a Letter to his very dear and worthy Friend and Brother, Mr. Tallents of *Shrewsbury*, he had this passage; " Methinks it is strange, that it should be your Lot and mine, to abide so long on Earth

“ by the Stuff, when so many of our Friends are dividing the
 “ Spoil above, but God will have it so ; and to be willing to
 “ live in obedience to his holy Will, is as true an Act of Grace,
 “ as to be willing to die when he calls, especially when Life
 “ is Labour and Sorrow ; But when it is Labour and Joy, Ser-
 “ vice to his Name, and some measure of Success and Com-
 “ fort in serving him ; When it is to stop a Gap, and stem a
 “ Tide, it is to be rejoiced in ; 'tis Heaven upon Earth : nay,
 “ one would think, by the Psalmist oft repeated Plea, *Psal. 6.*
 “ *¶ 30. ¶ 88. ¶ 115. ¶ 118.* that it were better than to
 “ be in Heaven it self, and can that be ?

A little before his Sickness and Death, being Summer time, he had several of his Children, and his Childrens Children about him, at *Broad-Oak*, with whom he was much refreshed, and very cheerful ; but ever and anon spoke of the *fashion* he was in, as *passing away* ; and often told them, he should be there but a while to bid them welcome. And he was observed frequently in prayer, to beg of God, that *he would make us ready for that which would come certainly, and might come suddenly.* One asking him how he did, he answer'd, *I find the Chips fly off apace, the Tree will be down shortly.*

The last time he administred the Lord's Supper a Fortnight before he died, he closed the Administration with that Scripture, *1 Joh. 3. 2. It doth not yet appear what we shall be ; not yet, but it will shortly.*

The Sabbath but one before he dy'd, being in the course of his Exposition, come to that difficult part of Scripture, the 40th of *Ezekiel*, and the following Chapters ; he said he would endeavour to explain those Prophecies to them ; and added, *If I do not do it now, I never shall :* And he observed, that the only Prophetical Sermon which our Lord Jesus preached, was but a few days before he dy'd. This many of his Hearers not only reflected upon afterwards, but took notice of at that time with a concern, as having something in it more than ordinary.

On the Lord's-day, *June 21. 1696.* he went through the work of the Day with his usual vigor and liveliness. He was then preaching over the first Chapter of *St. Peter's* second Epistle, and was that day on those words, *Add to your Faith Vertue, v. 5.* He took *Vertue* for Christian Courage and Resolution in the Exercise of Faith ; and the last thing he mentioned,

tioned, in which Christians have need of Courage, is in Dying; for (as he was often us'd to say) *it is a serious thing to die, and to die is a work by it self.* That day he gave notice, both Morning and Afternoon, with much Affection and Enlargement, of the Publick Fast, which was appointed by Authority the Friday following, June 26. pressing his Hearers, as he us'd to do upon such Occasions, to come in a prepared frame, to the solemn Services of that Day.

The Tuesday following, June 23. he rose at Six a Clock, according to his Custom, after a better Nights sleep than ordinary, and in wonted Health. Between Seven and Eight a Clock he performed Family Worship, according to the usual manner; he expounded very largely the former half of the 104th Psalm, and sung it; but he was somewhat shorter in Prayer than he us'd to be, being then (as it was thought) taken ill. *Blessed is that Servant, whom his Lord, when he comes shall find so doing.* Immediately after Prayer he retired to his Chamber, not saying any thing of his illness, but was soon after found upon his Bed in great Extremity of Pain in his Back, Breast and Bowels; it seem'd to be a complicated Fit of the Stone and Cholick together in very great Extremity. The means that had been us'd to give him Relief in his illness were altogether ineffectual; He had not the least intermission or remission of Pain, neither up nor in Bed, but in a continual toss. He had said sometimes, that God's Israel may find Jordan rough; but there's no Remedy, they must through it to Canaan; and would tell of a good Man who us'd to say, He was not so much afraid of Death as of Dying. We know they are not the godly People, part of the Description of whose Condition it is, that there are no Bands in their Death, and yet their End is Peace, and their Death Gain, and they have Hope in it.

In this Extremity he was still looking up to God, and calling upon him, who is a present Help in the needful Hour. When the Exquisteness of his Pain forced Groans and Complaints from him, he would presently correct himself with a patient and quiet submission to the Hand of his Heavenly Father, and a cheerful acquiescence in his Heavenly Will. *I am ashamed (saith he) of these Groans, I want Vertue, O for Vertue now when I have need of it* (referring to his Subject the Lord's-day before) *Forgive me that I groan thus, and I will*

endeavour to silence them ; But indeed my stroke is heavier than my groaning. It is true, what Mr. Baxter said in his Pain, there's no disputing against sense. It was his trouble, as it was Mr. Baxter's, that by reason of his bodily Pain, he could not express his inward Comfort ; however that was it, with which God graciously strengthened him in his Soul. He said to those about him, they must remember what Instructions and Counsels he had given them when he was in Health, for now he could say but little to them, only to refer them to what he had said, as that which he would live and die by.

It was two or three Hours after he was taken ill, before he would suffer a Messenger to be sent to *Chester* for his Son, and for the Doctor, saying, He should either be better, or dead before they could come ; but at last he said, as the Prophet did to his importunate Friends, *Send.* About Eight of Clock that Evening they came, and found him in the same Extremity of Pain, which he had been in all day. And Nature being before spent with his constant and indefatigable Labours in the Work of the Lord now *sung*, and did perfectly *succumb* under its Burthen, and was quite disabled to grapple with so many Hours unceasing pain. What further means were then us'd prov'd fruitless, and did not answer the intention. He apprehended himself going apace, and said to his Son when he came in, *O Son, you are welcome to a dying Father : I am now ready to be offered, and the time of my Departure is at Hand.* His Pain continued very acute, but he had Peace within. *I am tormented* (said he once) *but blessed be God not in this Flame ;* and soon after, *I am all on fire* (when at the same time his extreme parts were cold) but he presently added, *Blessed be God it is not the Fire of Hell.* To some of his next Neighbours who came in to see him (for those at a distance had not notice of his illness) he said, *O make sure work for your Souls, by getting an interest in Christ while you are in Health, for if I had that work to do now, what would become of me ? But I bless God I am satisfied.* It was a Caution he was often wont to give ; *See to it, that your work be not undone, when your time is done, lest you be undone for ever.*

Towards Ten or Eleven a Clock that Night, his Pulse and Sight began to fail ; of the latter he himself took notice, and inferred from it the near approach of his Dissolution. He took

an affectionate farewell of his dear Yoke-fellow, with a *show of thanks* for all her Love and Care, and Tenderneſs, left a Bleſſing for all his dear Children, and their dear Yoke-fellows and little ones, that were abſent. He ſaid to his Son, who ſate under his Head, *Son, the Lord bleſs you, and grant that you may do worthily in your Generation, and be more ſerviceable to the Church of God than I have been*; ſuch was his great Humility to the laſt. And when his Son reply'd, *O Sir, pray for me that I may but tread in your ſteps*; he answer'd, *Yea, follow Peace and Holineſs, and let them ſay what they will.*—More he would have ſaid to bear his dying Teſtimony to the way in which he had walked, but Nature was ſpent, and he had not ſtrength to expreſs it.

His Underſtanding and Speech continued almoſt to the laſt Breath, and he was ſtill in his dying Agonies calling upon God, and committing himſelf to him. One of the laſt words he ſaid, when he found himſelf juſt ready to depart, *O Death where is thy*—; with that his Speech falter'd, and within a few Minutes (after about Sixteen Hours illneſs) he quietly breathed out his precious Soul, into the Embraces of his dear Redeemer, whom he had truſted, and faithfully ſerved in the Work of the Miniſtry, about Forty Three Years. He departed betwixt Twelve and One a Clock in the Morning of June 24. Midſummer-day, in the Sixty fifth Year of his Age. Happy, thrice happy he, to whom ſuch a ſudden Change was no ſurprize, and who could Triumph over Death, as an unſtung, diſarmed Enemy, even when he made ſo fierce an Onſet. He had often ſpoke of it as his deſire, that if it were the will of God, *he might not outlive his uſefulneſs*; and it pleaſed God to grant him his deſire, and give him a ſhort paſſage from the Pulpit to the Kingdom, from the height of his uſefulneſs, to receive the Recompenſe of Reward. So was it ordered by him, in whoſe Hands our Times are.

After the Account we have given of his great Uſefulneſs, it is eaſie to imagine what Sorrow and Mourning there was among his Friends, when they heard that the Lord had taken away their Maſter from their Head. One that liv'd ſo much deſir'd, could not but die as much lamented. The ſupriſe of the ſtroke put People into a perfect aſtoniſhment; and many ſaid, The Lord removed him ſo ſuddenly, becauſe he would not

not deny the many Prayers that would have been put up for his Recovery, had it been known that he was in peril. One thing that aggravated this Severe Dispensation, and made it in the apprehension of many look the more dismal, was, that this powerful Intercessor was taken away just before a *Fast-day*, when he would have been wrestling mightily with God for Mercy for the Land. However, it proved a *Fast-day* indeed, and a Day of Humiliation to that Congregation, to whom an *empty Pulpit* was an awakening *Sermon*. The *Broad Oak* was then like that under which *Rebekah's Nurse* was buried, *Gen. 35. 8. Allon-bacuth, The Oak of Weeping*. They who had many a time sitten with dry Eyes, under melting Ordinances, could not sit so under such a melting Providence, by which the Lord God call'd so loudly to *weeping and to mourning, and to girding with Sackcloth*. But because Mr. Henry had been wont to give it for a Rule, that *weeping must not be a binder sowing*; a Mite was cast into the Treasury of the Nations Prayers, and a Word spoken to bring the Work of the Day, and the Event of the Day together, from 2 *Kings 13. 20.*

The Day following being *Saturday, June 27.* the Earthen Vessel, in which this Treasure had been lodg'd, was laid up in the Grave in *Whitchurch Church*, attended thither with a very great Company of true Mourners, all the Country round; many from *Chester* and *Shrewsbury*, and the Towns about, came to do him Honour at his Death: And besides the floods of Tears that were shed, there were abundance of Testimonies given to him, by Persons of all sorts, like that to *Jebojadab*, 2 *Chron. 24. 16.* That he was one *that had done good in Israel*. And there were those who said, He was a Man that no Body did or could speak Evil of, except for his *Nonconformity*. He was us'd to say to his Relations, when I am dead *make little ado about me*, a few will serve to bring me to my Grave; but his mind could not be observed in that; 'twas impossible such a burning and shining Light could be extinguished, but there must be a Universal Notice taken of it. Multitudes came unsought unto, *not to fill their Eyes* (as Mr. *Vines* expresseth it) *but to empty them*; nor was there any other noise there, but that of General Lamentation.

That Morning, before the removal of the Corpse, a most affectionate Sermon was preached in Mr. Henry's Meeting-place

place, by his dear and worthy Friend Mr. Tallents of Shrewsbury, who was eleven years elder than he, and through God's goodness still survives him. He was willing to take that opportunity, to testify the great Love and Honour that he had for Mr. Henry, whom he call'd a Friend that is nearer than a Brother. His Text was Rom. 8. 23. *And not only they, but our selves also, which groan for the first Fruits of the Spirit, even we our selves groan within our selves, waiting for the Adoption, to wit the redemption of our Body.* In his Application he shew'd excellently, and with much affection, how "the consideration of the Spirit and Life of this Eminent Servant of God, would greatly lead us to believe on Christ, and to have the Spirit of Christ and live after it; and to suffer with Christ, and to groan for our Adoption. Several things were hinted concerning him, which have been mentioned already in this Narrative, and a very honourable Testimony born to him. From a long acquaintance with him, he witnessed concerning him, to those who knew his Record to be true, that "he was *humble and meek, kind and peaceable, wise and charitable*, and one in whom the Fruits of the Spirit were *eminently*: That he was a *Friend and a Counsellor*, and a *Father* to many; that his Expounding and Preaching was *plain and pleasant, warm and savory, full*, and such as few could reach, and greatly *blessed by God*; and that in it he laboured more abundantly than any. And after a great encomium of him, it was excellently observed, and must be mentioned here, as that which was highly agreeable to Mr. Henry's Spirit, and his Expressions upon all occasions; "That it was not his own *Righteousness* that saved him, nor his own *strength* that quickned and upheld him, but *Christ's Righteousness* and *Christ's Strength*, for to him to *live was Christ*: And in all his Discourses, Sermons and Letters, he was very careful to ascribe the Honour of all to Christ, and to make Christ his All in All: He concluded with some words of seasonable Advice to those of that Society and Neighbourhood.

1. "Give thanks to God that ever you had him or saw him, and that you had him so long, above Thirty years in this place. Do not many of you owe even your very Souls to him under God? While you mourn, give thanks to God that you ever knew him; old and great Mercies must be thankfully remembered.

“ 2. Rejoice in the Glory that he now enjoys : weep not for him
 “ but weep for your selves : Twas the Text on which
 “ preached, not much above a year ago, at the Funeral
 “ that intelligent, holy, useful Man, Mr. *William Laurence*
 “ of *Wem*. The Primitive Christians buried their Saints
 “ with Hymns and Psalms of Joy. *Chrysostom* on the Hebrews
 “ faith, we are to glorifie God, and give thanks to him, that
 “ he hath crown'd the Deceased and freed them from their
 “ Labours ; and chides those that mourn'd and howl'd. And
 “ the Days of their Death were called *Natalitia Martyrum*
 “ *Sanctorum*, the Birth-days of the Saint and Martyrs. And
 “ *Hierom* in his Epiraph on holy *Paula* (and in the Lives of
 “ other holy Persons, writ by him) faith, that at her Funeral
 “ no Shreeks were heard, but multitudes of Psalms and Hymns
 “ were sung in divers Languages.

3. “ Bewail the Loss, the general Loss, and yours in particular,
 “ yet so as to have Hope in God. I need not tell you
 “ how great your Loss is, you feel it more than I am able to
 “ express. If any rejoice that he is gone, because he comforted
 “ them, say as the Church, *Micb. 7. 8, 9.*

4. “ Seek out for a Supply ; do not mourn and sit still
 “ but up and be doing in your places ; you have had a cheap
 “ Gospel hitherto ; God sent you one that could Preach
 “ freely, and which is more, that would do so too ; one that
 “ sought not yours, but you ; and now God will see what
 “ you will do for your selves, that now the Shepherd is
 “ smitten, the Sheep may not be scatter'd. Pray to God
 “ to raise up others like him, and graciously to give you
 “ one.

5. Take heed of liking no Preacher, now he is gone. This
 “ is a usual Fault among many that have had excellent
 “ Preachers, no Body can please them. But God may
 “ bless weaker Means, and make your Souls live and thrive
 “ under them.

6. “ Hold fast that which you have ; it is the advice given
 “ to *Philadelphia*, the best of the Churches, *Rev. 3. 11.* Keep
 “ that good thing which is committed to you, that favorinest
 “ of Heart, that love to Christ and to Saints, to all Saints
 “ that Knowledge of the Truth. Keep to his sober Principles.
 “ Remember his dying Counsel, *Follow Peace and Holiness* ;
 “ have these things always in remembrance. Take heed

heed of falling off, take heed of falling away; the World will draw you, and Satan will tempt you, and your own busie Hearts will be apt to betray you; but go on humbly and honestly in the strength of Christ, and fear not. Be not like those Jews that turned aside, when *John Baptist* was dead, *John* 5. 35. The Lord keep you from being such, and give you to go on to his heavenly Kingdom. It would have swell'd this Book too much, if we had inserted the Sermon at large, and therefore we forbear.

The next day being Lord's-day, Mr. Owen of *Oswestry* preached a most excellent Sermon in the Morning, agreeable to that sad occasion, upon that pathetical Farewel which *Elisha* gave to *Elijah*, 2 *Kings* 2. 12. *My Father, my Father, the Chariots of Israel and the Horsemen thereof, and he saw him no more; and he took hold of his own Clothes, and rent them.* He observed, 1. "That faithful Ministers are the Fathers of a People, and their Chariots and Horsemen; the former a Metaphor taken from a Family, a peaceable Society; the latter from an Army, a Warlike Body. Fathers to provide good things, Chariots and Horsemen to protect from evil things. 2. There is a time when we shall see these Fathers, these Chariots and Horsemen of *Israel* no more. Their time is appointed, their work cut out for them, and when those are finished they are removed. 3. When God takes away our Fathers, the Chariots of our *Israel*, and the Horsemen thereof, it is a proper Season for Mourning and Lamentation. Under this, he did most affectionately excite us, 1. To be sensible of our Loss, which is better felt than exprest. 'Tis the loss of one that was a Father; a Father to his Family, to whom he was constant, in unfolding the holy Oracles; a Father to the Prophets, for Counsel, and Conduct, and Example; the Sons of the Prophets never Conversed with him, but they were, or might have been the better for him; a Father to his Congregation, now left Orphans: 'Tis the loss of one of the Chariots and Horsemen of our *Israel*; so eminent was he for Prevalency in Prayer, Courage in Duty, Conduct in Affairs, Constancy in Religion, and a firm adherence to his Ministerial Vows, and lastly, a Contempt of the World, in which, as he that Warreth, he did not entangle himself. 2. To be

“ be sensible of those Sins, which have provoked God to deprive
 “ us of him. Barrenness and Unfruitfulness under his Mini-
 “ stry; ’tis for this that God hath a Controversie with us
 “ 3. To bless God that we enjoy’d him so long; eaten Bread
 “ must not be forgotten. 4. To be followers of him, as he
 “ was of Christ. He was a Pattern for Ministers, excelling
 “ in the knowledge of the Scriptures, which made this Man
 “ of God perfect, and industrious to advance the Honour of
 “ Jesus Christ, whom he made the *Alpha* and *Omega* of his
 “ Religion; not addicted to Controversies, but walking in
 “ the good old way, unwearied in the Work of God; it was
 “ the delight of his Heart, to be laying out himself for the
 “ good of Souls. Exemplary for Humility and low Thoughts
 “ of himself, and his own Performances, for meekness and
 “ readiness to forgive Injuries, for Candor in speaking of
 “ others, and their words and actions, on which he ever put
 “ the best Construction, and was never apt to speak evil of
 “ any Man. Eminent for Family Religion, and in that an ex-
 “ cellent Copy to all Masters of Families. Those things
 “ therefore which you have heard and seen him do, and the
 “ God of Peace shall be with you. These were the Heads
 which were copiously and excellently enlarged upon in that
 Sermon.

In the Afternoon of that Sabbath, another Sermon was
 preached by a near Relation of Mr. Henry’s, on *Heb. 11. 4.*
And by it, he being dead yet speaketh, ἐν λαλοῦναι is yet spoken of
 by us, and yet speaketh to us.

The *Wednesday* following, *July 1.* being the Lecture in
 course at *Dantford* in *Whitchurch* Parish, Mr. *Samuel Lawrence*
 of *Nantwich*, whose turn it was to preach that Lecture
 brought up the long train of Mourners, (as he express’d it) in
 a most savoury and pertinent Discourse on *Hebr. 13. 7.* *Re-*
member them which have (or have had) the Rule over you, who
have spoken unto you the Word of God, whose Faith follow, considering
the end of their Conversation. “ *Bishops*, no doubt, (saith he)
 “ are here meant, Scripture Primitive Bishops, the Pastors
 “ of particular Congregations, for they were such as had
 “ spoken to them the Word of God, and watched for their
 “ Souls, *v. 17.* Such a one Mr. Henry was, that great Man
 “ who is fallen this day in *Israel*, removed from us, but
 “ hath

hath left behind him a good Name to be remembred, a good Example to be imitated ; many a good word spoken to us, and many a good Prayer put up for us. Remember him with thankfulness, that God has given such Power, such Gifts and Graces unto Men. I never knew a Man (said he) in all my Acquaintance, in whom I have seen so much of God as in good Mr. Henry, whose holy, humble, heavenly, gracious Conversation hath been to me, no small Confirmation of the Truth of the Christian Religion ; that God gave him to you, and continued him so long, to see the Church in a better state than he had sometimes seen it ; that God Crown'd his Labours with such great Success. Many Souls in Heaven, and some on Earth blessing God that ever they saw his Face, and that God continued him in his usefulness to the last. Remember him with a *quiet submission* to the Hand of God in his Removal from us. Sensible we must be of the stroke ; 'tis a Publick Loss, a Loss to the Ministry, our Hands are this day weak ; a Loss to the Nation, for which he was a powerful Intercessor ; a Loss to this Country, in which he was a burning and shining Light ; but yet we must acquiesce in the Divine Will. The Treasure was an Earthen Vessel, and God will bring us to depend more upon himself ; and he is teaching us to live, and live to Christ without good Mr. Henry, though we have sometimes said, we did not know how we could live without him. Remember him to *pay* all Honour and Respect to his Name and Memory ; rise up, and call him Blessed. That's a foul Tongue, as well as a lying one, that can say any thing of him unbecoming a Disciple, Servant and Minister of Jesus Christ. Remember him, to imitate his good Example. Many of you will be called Mr. Henry's Followers ; be so indeed. He was a Pattern to Ministers of Diligence, Zeal, Humility, and great Meekness in dealing with all People, which contributed abundantly to his Success ; his Preaching affectionate without affectation. To all People he was a Pattern of Faith and Charity, and Contempt of the World, of Zeal and Moderation, Patience in Suffering, and of Constancy and Perseverance to the end. Remember him, and remember your Sins which have provoked God to take him away. Have not we grieved this good Man's Spirit ? &c. Remember

him

" him, and remember Christ's fulness, who is the same, v. 8.
 " and hath the residue of the Spirit. Instruments shifted
 " Cisterns emptied, but there is the same in the Fountain
 " Remember him, and remember your own Death, and Hea-
 " ven where he is: We may think the worse of this World
 " which is much impoverished, and the better of Heaven
 " which is somewhat enriched by the removal of this good
 " Man.

Thus we have gleaned a little out of the Sermons, which
 very well deserved to have been published at large, some of
 the Testimonies that were born to him, by such as had had
 long and intimate acquaintance with him, that knew his Ex-
 cellencies very much, and knew as little to give flattering
 Titles; nor was it any invidious piece of Service, to speak
 thus honourably of one, who like *Demetrius*, had a good re-
 port of all Men, and of the Truth it self.

Nor was it there only, but from abroad, that very honour-
 able Testimonies were given of him. Sir *Henry Ashurst*
 (whose great worth and usefulness the World hath been made
 to know, by some of the best Pens of the Age) besides the
 Personal Acquaintance he had with Mr. Henry, both at *Boreas-*
ton and in *London*, had kept up a constant correspondence with
 him, by Letter, for many Years. Read the Character he
 gave of him, in a Letter to a near Relation of Mr. Henry's
 upon the Tidings of his Death. *I need not tell you how sadly I*
received the doleful News of Mr. Henry's Translation, who, I do
think, liv'd the greatest Example of sincere Godliness, with Prudence
and sweetness of Temper, of any I ever knew. And in another
 Letter, not only proposing, but pressing the Publication of an
 Account of his Life, he professeth, he thought there was none
 like him in his day, at least of his Acquaintance, which is
 known to be both of the largest and of the best: *And (saith he)*
if Sir Fulk Grevil would have it inscribed upon his Tombstone,
that he was a Friend to Sir Philip Sidney, I may well be pleased
to have it told to the World, that I lov'd and honour'd blessed
Mr. Henry; a Man of so much Prudence, and withal so much
Sincerity, of so good a Temper, so much a Gentleman, and yet
of such strict Piety and Devotedness to God, that I scarce ever knew
his Fellow.

The Reverend Mr. *William Turner*, now Vicar of *Walburton* in *Suffex*, (of whom mention was made before) lately sent to me a very kind Letter, *Ex mero motu*, with his free Consent to have it inserted in this Account ; some hints whereof I think fit to subjoin.

Worthy Sir,

I Am glad to hear that you have been prevailed with to set upon so good a Work, as Recording the most remarkable Passages of Mr. *Henry's* Life. I doubt not but you will meet with some, that will give such a History but a cold Reception. All that part of the World that lies in *Darkness*, will be offended, when Beams of clear *Light* and *Sunshine* first dart into their Faces. *Virtutem presentem odimus.*

A little before I went to the University, I was upon the Commendation of my worthy School-Master Mr. *E.* (yet living) and with my Father's Consent, half a year a Domestick with him ; partly as a Tutor to his young Ones, and partly as a Pupil to himself; and in some little degree as a Companion ; where I had the opportunity of informing my self more fully concerning the Humour and Principles, and Conversation of a sort of People (and especially him and his Family) whom I had heard aspers'd very freely in former Companies, and represented to the World, as very Hypocritical and Disloyal People. At my first going I resolv'd to stand upon my Guard, and pry into the Cause, which was then the great Subject of Difference and Dispute ; and upon the whole do say, That Mr. *Henry* was a Man of so clear a Brain, so gentle a Behaviour, so steady a Conversation, so regular a Devotion, was so courteous and condescending to Inferiors, so respectful and dutiful to Superiors, so sweet and obliging to all ; was so careful to improve his time well, to do as much good as possible to every Body, so constantly affectionate in his Prayers for the King and Government, so desirous to keep up a fair Correspondence and Communion with his conformable Brethren, so very indifferent in making Profelytes to his particular Opinions ; and withal, so zealous to promote substantial Goodness and true Christianity, so mighty inoffensive and peaceable in all his Expressions and Actions ; so prudent, pure, pious, just, sober, charitable, chearful and pleasant

M

" that

" that I profess I am almost afraid to give him his due Cha-
 " racter without some Correctives, lest they that knew him
 " not should suspect my veracity, and imagine my Pen to be
 " managed by some mercenary Hand. I remember the
 " Worshipful Rowland Hunt of Boreatton, Esq; speaking of
 " Mr. Henry, thus expressed himself to me, (and if I mistake
 " not, the Lord Ambassador Pagett was present) I was (said
 " he) near Seven years resident in the Universities, and Seven
 " more at the Inns of Court in London, and had opportunity
 " of knowing and acquainting my self with the most eminent
 " Divines and Preachers in both those places; yet I never found
 " an; every way so accomplished, for clearness and quickness
 " of apprehension, solidity of Judgment, and roundness
 " of Style, as Mr. Henry is. I have noted in my Book of Pro-
 " vidences, the Remark I made upon the Temporal Blessings
 " God hath rewarded him with; viz. a good and virtuous
 " Consort, who brought him a good Estate, gave him a due
 " Reverence, lov'd him with an intire affection, an ingenious
 " and hopeful Offspring, well affected, well educated, and
 " well dispos'd of in the World, the favour of Men, and a quiet
 " undisturb'd Habitation upon Earth, in great measure.
 " &c.

*Sic Testatus, sic monet, sic precatur,
 Amicus merens, anhelus, superstes.*

W. Turner, A. M.

Another very worthy Conformist, formerly of his Acquain-
 tance, but now living at a great distance, having occasion
 to mention him in a Letter to a Friend, calls him *The Great
 Good, and now Glorious Mr. Henry, whose Memory* (saith he)
shall ever be precious, and even sacred to me.

Such as these were the Honourable Testimonies which a
 that knew him, and knew how to value true Excellency at-
 tended him with. It is part of the Recompence of Charity
 and Moderation in this World, that it obtains a good Report
 of all Men. *The Kingdom of God* (saith the blessed Apostle, Rom. 14.
 17. 18.) *is not meat and drink* (which were then the matters of
 doubtful disputation) *but righteousness, and peace, and joy in the*
Holy Ghost; and he that in these things serveth Christ, is not un-
acceptable to God, but approved of Men; as on the contrary, the

that judge will be judged, and with what measure we meet, it will be measured to us again. And this is the Excellency of a good Name, that it is out of the reach of Death, and is not buried in the Grave, but rather grows up from it. It is not for nothing that Solomon hath joined this good Name, which is better than precious Ointment, with the day of ones death, which upon that account is better than the day of ones birth, that it compleats the Character of those that finish their Course well, and are faithful unto Death; whereas a Great Name, like the Names of the Great Ones of the Earth is often wither'd and blemished by Death. We read of those that bear their shame, when they go down to the Pit, though they were the terror of the mighty in the Land of the living, Ezek. 32. 35.

At a meeting of the Dissenting Ministers of Cheshire, at Knutsford in May 1696. (a few Weeks before Mr. Henry died) it was agreed, that their next Meeting should be at Chester (though inconvenient to many of them) upon Condition that he would meet them there, and give them a Sermon. It was with much difficulty that he was prevailed with to promise it, but his Master called for him before the time appointed came. Mr. Flavel of Devonshire died when he was under a like appointment. But happy they that are come to the General Assembly, and Church of the First-born, and to the Spirits of just Men made perfect.

As to his Bodily Presence, he was of a middle Stature, his Complexion not approaching to any extreame, of a very pleasant Aspect, and an unusual mixture of Gravity and Sweetness in the Air of his Countenance, which was the true Index of his Mind. When some of his Friends have solicited him to have his Picture drawn, he would put them off with this, that the best Picture of a Minister is in the Hearts of his People.

C H A P. X.

A Miscellaneous Collection of some of his Sayings, Observations, Counsels and Comforts, out of his Sermons, Letters and Discourses.

MR. Henry, through the excess of his Modesty and Self-diffidence, never published any of his Labours to the World, nor ever fitted or prepar'd any of them for the Press; and yet none more valued the Labours of others, or rejoiced more in them; nor have I heard any complain less of the multitude of good Books, concerning which he often said, that *Store is no Sore*, and he was very forward to persuade others to Publish; and always express'd a particular pleasure in reading the *Lives, Actions and Sayings* of Eminent Men, Ancient and Modern, which he thought the most useful and instructive kind of Writings. He was also a very candid Reader of Books, not apt to pick Quarrels with what he read, especially when the Design appear'd to be honest, and when others would find fault, and say, this was wanting, and t'other amiss, his usual Excuse was, *There is nothing perfect under the Sun.*

It will be but a small Repair of this want of the publishing of some of his Works, (but I doubt it will prove the best we can make) to glean up some few of many of his *Sayings, Observations*, and good *Instructions* (as his *Remains*) which we shall not marshal in any Order, but give them as they occur, besides those which have been already inserted into this *Narrative*.

'Twas a saying he frequently us'd, which hath been mentioned already, That every Creature is that to us, and only that which God makes it to be : And another was, *Duty is ours, Events are Gods* : And another was, *The Soul is the Man*, and therefore, *That is always best for us, which is best for our Souls* : And another was, *The Devil cozens us of all our time, by cozening us of the present time.*

In his Thanksgivings for Temporal Mercies, he often said, *If the end of one Mercy were not the beginning of another, we were undone*: And to encourage to the Work of Thanksgiving he would say, That new Mercies call for new Returns of Praise, and then these new Returns will fetch in new Mercies; and from Psal. 50. 23. *He that offers praise glorifies me, and to him that orders his conversation aright* —. He observ'd, That Thanksgiving is good, but Thanks-living is better.

When he spoke of a Good Name, he usually described it to be a Name for good things with good People.

When he spoke of Contentment, he us'd to say, "When the Mind and the Condition meet, there's Contentment. Now in order to that, either the Condition must be brought up to the Mind, and that is not only unreasonable but impossible; or as the Condition riseth, the Mind riseth with it; or else the Mind must be brought down to the Condition, and that is both possible and reasonable. And he observed, That no Condition of Life will of it self make a Man content, without the Grace of God; for we find *Haman* discontented in the Court, *Abab* discontented on the Throne, *Adam* discontented in Paradise, nay (and higher we cannot go) the *Angels* that fell discontented in Heaven it self.

The Three Questions which he advised People to put to themselves in Self-examination before the Sacrament, were, *What am I? What have I done? and what do I want?*

He us'd to recommend to his Friends these four Scripture Arguments against Sin, expressed for Memory sake in four Verses, to be ready in an Hour of Temptation,

Is this thy kindness to thy Friend?

It will be bitterness in the end.

The Vows of God upon me lye;

Should such a Man as I am flie?

He said there were four things which he would not for all the World have against him, *The Word of God, His own Conscience, The Prayers of the Poor, and the Account of Godly Ministers.*

" He that hath a *blind* Conscience which sees nothing, a
 " *dead* Conscience which feels nothing, and a *dumb* Con-
 " science which saith nothing, is in as miserable a Condition
 " as a Man can be in on this Side Hell.

Preaching on 1 Pet. 1. 6. *If need be, you are in Heaviness*—
 He shew'd what need the People of God have of Afflictions.
 " The same that our Bodies have of *Physick*, that our Trees
 " have of *Pruning*, that Gold and Silver have of the *Furnace*,
 " that Liquors have of being *emptied from Vessel to Vessel*,
 " that the Iron hath of a *File*, that the Fields have of a *Hedge*,
 " that the Child has of the *Rod*.

Preaching on that Prayer of Christ for his Disciples, John
 17. 21. *That they all may be one*, which no doubt is an answer'd
 Prayer, for the Father heard him always: He shew'd, " That
 " notwithstanding the many sad Divisions that are in the
 " Church, yet all the Saints, as far as they are sanctified
 " are *One*; one in *Relation*, one *Flock*, one *Family*, one *Building*,
 " one *Body*, one *Bread*: One by *Representation*, one in *Image*
 " and *Likeness*, of one *Inclination* and *Disposition*: One in
 " their *Aims*, one in their *Askings*, one in *Amity* and *Friend-*
 " *ship*, one in *Interest*, and one in their *Inheritance*; nay, they
 " are one in *Judgment* and *Opinion*; though in some Things
 " they differ, yet those Things in which they are agreed are
 " many *more*, and much more *considerable* than those Things
 " wherein they differ. They are all of a Mind concerning
 " *Sin*, that it is the worst Thing in the World; concerning
 " *Christ* that he is *All in all*; concerning the *Favour* of God,
 " that it is better than *Life*; concerning the *World*, that it is
 " *Vanity*; concerning the *Word of God*, that it is very pre-
 " cious, &c.

Preaching on Gal. 1. 16. concerning the Conversion of Paul,
 he began his Sermon with this Remark, to raise Attention:
 Much is said in Story concerning the Seven Wonders of the
 World, the Temple of *Ephesus*, the *Pyramids* of *Egypt*, the
 Tomb of *Mausolus*, &c. all which are now no more; but
 I have been sometimes thinking, whether I could not name
 Seven Things which I would call the *Seven Wonders* of the
 Church: and what do you think of these Seven? are they not
 wonderful? 1. Our *Redemption* by Jesus Christ, who is cal-
 led *Wonderful*; 2. The *Salvation* of *Noah* in the *Ark*; 3. The
 Faith of *Abraham* in offering up *Isaac*; 4. The *Patience* of *Job*;
 5. The

5. The Providences of God towards the Nation and People of the *Jews*; 6. The pouring out of the *Spirit* upon the *Apostles*; 7. The Conversion of *Paul*.

But it would be endless to gather up such Passages as these out of his Sermons, which were full of them, and we mention these only because they occur first.

He us'd to observe concerning the Nation of the *Jews*, that before the Captivity in *Babylon*, no People could be more strongly addicted to Idols and Idolatry than they were, to admiration, considering what clear Warnings they had against it. But after that Captivity, never was any People more averse to Idols and Idolatry than they, that the Promise might be fulfilled, *Ephraim shall say, what have I to do any more with Idols*; and he looked upon it, that the Idolatry of the *Papists* was one of the greatest Obstructions to the *Jews* Conversion, which he did expect and look for, as not apprehending how the Promises, *Rom. 11.* have yet had their full accomplishment; not that they shall again be incorporated into a People, but shall join themselves to the *Churches of Christ*, in the several Nations whither they be scattered.

The great Thing that he condemned and witnessed against in the Church of *Rome*, was their *Monopolizing of the Church*, and condemning all that are not in with their *Interests*, which is so directly contrary to the Spirit of the Gospel, as nothing can be more. He sometimes said, *I am too much a Catholick to be a Roman Catholick*.

He often express'd himself well pleas'd with that healing Rule, which if duly observed, would put an End to all our Divisions: *Sit in necessariis Unitas, in non necessariis Libertas, in omnibus Caritas*. Let there be in necessary Things Unity, in every Thing Charity, and then there need not be in every Circumstance Uniformity.

By the Institutions of the Gospel (he said) he knew of no Holy Place, one Holy Day, two Holy Sacraments, and four Holy Canons. Let all Things be done in Charity: Let all Things be done to Edifying: Let all Things be done Decently and in Order: And let all Things be done to the Glory of God.

When his Opinion was asked about any doubtful Matter, as playing at Cards, the Marriage of Cousin-Germans, or the like, he was very cautious in determining such Things to be lawful; but he would say, it's good keeping on the safer Side;

and a Man would not chuse to go upon a *Preecipice*, when he might go upon *even Ground*, Prov. 10. 5. *He that walks uprightly, walks surely*, in Opposition to walking at all Adventures.

In the Observations he made of God's Providences, he frequently took Notice in Discourse with his Friends, of the fulfilling of the Scripture in them; for (saith he) *The Scripture hath many Accomplishments*, and is in the fulfilling every Day. Speaking of a wicked Son in the Neighbourhood, that was very undutiful to his Mother, he charged some of his Children to observe the Providence of God concerning him; perhaps (saith he) I may not live to see it, but do you take Notice, whether God do not come upon him with some remarkable Judgment in this Life, according to the threatening implied in the Reason annexed to the Fifth Commandment: But he himself lived to see it fulfilled not long after, in a very signal Providence.

He observed from Scripture Instances, as well as from some Providences, which he had taken Notice of in his own Day, That if any began well in the Ways of Religion and Godliness, and afterwards *cast off their Profession*, and returned to Profaneness again, usually God sets a Mark of his Displeasure upon them, by some visible Judgment in this World; their Estates ruined, their Reputation blasted, their Families sunk, or themselves brought to Misery; so that all who passed by might say, *This was an Apostate*. If any Man draw back, *my Soul shall have no Pleasure in him*.

He observed from Numb. 10. 12. *That all our Removes in this World, are but from one Wilderness to another*. Upon any Change that is before us, we are apt to promise our selves a *Canaan*, but we shall be deceived, it will prove a *Wilderness*.

Once pressing the Study of the Scriptures, he advised to take a Verse of Psalm 119. every Morning to meditate upon, and so go over the Psalm twice in the Year, and that (saith he) will bring you to be in love with all the rest of the Scripture; and he often said, *All Grace grows, as love to the Word of God grows*.

One asking his Advice, what to do when (as often unavoidably) we are in the Sight and Hearing of the Wickedness of the Wicked, and whether we are to reprove them; why (saith he) you know what an angry Countenance doth, and

we may sometimes give a Reproof by our looks, when we have not opportunity of giving it otherwise.

He would not bear that any should be evil spoken of in his Hearing, 'twas to him as Vinegar to the Teeth. He would remind those who reflected upon People behind their Backs, of that Law, *Lev. 19. 14. Thou shalt not Curse the Deaf.* Those that are absent are Deaf, they cannot right themselves, and therefore say no ill of them. A Friend of his enquiring of him concerning a Matter which tended to reflect upon some People; he began to give him an Account of the Story, but immediately broke off, and checked himself with these Words, *But our Rule is, to speak evil of no Man,* and would proceed no further in the Story. 'Twas but the Week before he died, that one desired him to lend him such a Book: Truly (saith he) *I would lend it you, but that it rakes in the Faults of some, which should rather be covered with a Mantle of Love.* 'Twere easie to multiply Instances of this.

To quicken People to Diligence and Liveliness in the Worship of God, he would sometimes observe, that *the Temple was built upon a Threshing-floor*, a Place of Labour. He would also urge, that in Answer to those who turn'd it to his Reproach, that his Meeting-place had been a Barn; no new Thing (would he say) to turn a *Threshing-floor* into a Temple.

When some zealous People in the Country would have him to preach against Top-knots, and other Vanities in Apparel, he would say, that was none of his Business; if he could but persuade People to Christ, the Pride and Vanity, and Excess of those Things would fall of Course; and yet he had a dislike to Vanity and Gaiety of Dress, and allowed it not in those that he had influence upon. His Rule was, that in such Things we must neither be Owls nor Apes; nor affect Singularity, nor affect Modishness; nor (as he used to observe from 1 Pet. 3.3.) make the putting on of Apparel our adorning, because Christians have better Things to adorn themselves with. When some complained to him of a Relation of theirs, that would not let them dress his Children with Ribbands, and other fine Things, why truly (saith Mr. Henry) *those Things are fit for Children*; thereby reproving both him that would not allow them to his Children, and them that perhaps minded them too much themselves.

He often both in Sermons and Discourses, would press People to fix to themselves some good *Principles*, and to come off from the corrupt and carnal *Principles* that worldly People go by. He took all Occasions to recommend such *Principles* as these: *That God who is the first and best, should have the first and best: That a Part in Christ is a good Part; That sole Prosperity is the best Prosperity, and that it is well or ill with us, according as it is well or ill with our Souls; That Honesty is the best Policy; That those that would have the Comfort of Relations, must be careful to do the Duty of them; That all is well that ends everlastingly well; That Time and the Things of Time, are nothing compared with Eternity and the Things of Eternity; That it is better to suffer the greatest Affliction than to commit the least Sin; That it highly concerns us to do that now, which we shall most wish we had done when we come to die; That Work for God is its own Wages; That it is Folly for a Man to do that which he must certainly undo again by Repentance, or be undone to all Eternity.* Such as these were the *Principles* he would have Christians to govern themselves by.

Speaking of the Causes of *Atheism*, he had this Observation, *That a Head full of vain and unprofitable Notions, meeting with a Heart full of Pride and Self-conceitedness, dispose a Man directly to be an Atheist.*

A Gentlewoman, that upon some Unkindness betwixt her and her Husband, was parted from him, and lived separately near a Twelve-month, grew Melancholy, and complained of Sin, and the withdrawing of the Light of God's Countenance, and the want of Assurance; he told her she must rectify what was amiss between her and her Husband, and return into the Way of Duty, else 'twas in vain to expect Peace. Her Friends were against it; but he said, he was confident it would prove so.

He said he had observed concerning himself, that he was sometimes the worse for eating, but never for abstinence; sometimes the worse for wearing too few Cloaths, but never for wearing too many; sometimes the worse for speaking, but never for keeping Silence.

As to his Letters, he was very free in writing to his Friends. A good Letter, he would say, may perhaps do more good than a good Sermon, because the Address is more particular, and that which is written remains. His Language and Expre-

sions

in his Letters were always pious and heavenly, and seasoned with the Salt of Grace; and when there was Occasion, he would excellently administer Counsels, Reproofs or Comforts by Letter. He kept no Copies of his Letters, and it is impossible if we should attempt it, to retrieve them from the Hands into which they were scatter'd. Mr. Rutherford's and Mr. Allen's Letters, that (like some of the most excellent of Paul's Epistles) bore Date out of a Prison, have a mighty Structure of their peculiar Prison-Comforts and Enlargements; we have none such to produce of Mr. Henry's, no Pastoral Letters or Prison Letters; he was himself, in his whole Conversation, an Epistle of Christ.

But we shall only glean up some Passages out of such of his Letters as are in our Hands, which may be affecting and edifying.

To his Son when he was Abroad for Improvement at London, in the Year 1685. and 1686. with the common Business of his Letters, which was always written with a favour of Religion, he would intermix such Lines as these: "We are all well here, Thanks be to God, the Divine Providence watching about our Tabernacle, and compassing us about with Favour, as with a Shield. Our great Enquiry is, What shall we render? Alas! our Rendrings are nothing to our Receivings; we are like the barren Field, on which much Cost is bestowed, but the Crop is not accordingly. Our Heavenly Father is loading us with his Benefits, and we are loading him with our Sins, grieving him that comforts us; and how long, how long shall it be so? O that it might be otherwise! that our Mercies might be as Oil to the Wheels, to make us so much the more active and lively in our Master's Work, especially considering how it is with our fellow Servants, they empty and we full, they Merab and we Naomi. There may a Day come when it may cost dear to be honest, but after all, To fear God and keep his Commandments, is the whole of Man. I therefore commend it to you, and you to God, who is a Shield and Buckler to them that fear him.

"We are well, but in daily Expectation of that which we are born, and born again to, and that is Trouble in this World, yet rejoicing in hope of the Glory of God, which we are reaching after, and pressing towards, as we trust
"you

" you are also. Where you are, you see more of the glit-
 " ing Vanities of this World in a Day, than we here do
 " an Age; and are you more and more in *love* with them,
 " dead and dying to them? I hope dead and dying to them
 " for they are poor Things, and perish in the using; ma-
 " many worse that enjoy them, but none better. What
 " translated vexation of Spirit, Eccl. 1. 2. may be read Feeds
 " upon Wind, comp. Hos. 12. 1. and can Wind satisfy? The
 " Lord preserve and keep you from all Evil, the Lord preserve
 " and keep your Soul. We both send you our Love, and
 " bless you together and apart, every Day in the Name
 " the Lord. Amen and Amen.

" Be sincere and humble and choice in your Company, and
 " ways either getting good or doing good, gathering in or let-
 " ting out. Remember to keep the Heart with all Diligence
 " and above all Keepings, for there the Fountain is, and if the
 " be well kept and clean, the streams will be accordingly.
 " 'Tis some short Refreshment to Friends and Relations, to
 " see and hear from one another, but it passeth away, and
 " we have here no continuing City, no abiding Delights in this
 " World; our Rest remains elsewhere; those we have, lose
 " much of their Sweetness, from the Thoughts of parting
 " with them while we enjoy them, but the Happiness that
 " come is Eternal. After Millions of Millions of Ages, (as
 " we may so speak of Eternity) as far from an End as the
 " first Moment; and the last of Glory will be Glory (so soon
 " read Prov. 25. 27. keep that in your Eye (my dear Child)
 " and it will as much as any Thing dazzle your Eyes, to see
 " the fading deceiving Vanities of this lower World; and
 " and will be a quickning Motive to you, to abound always
 " in the Work of the Lord, forasmuch as you know your
 " Labour shall not be in vain in the Lord. The Lord bless you
 " who blesteth indeed.

" See that you walk circumspectly, nor as the Fools, but
 " as the Wise; many Eyes are upon you, his especially, who
 " is all Eye; Cave, Deus videt. Memento hoc agere; our Bless-
 " ing with 1 Chro. 28. 9.

" The same which is yet the Prologue of yours, is of ours
 " also. Omnia bene, laus Deo! but he that girdeth on the
 " Harness, must not boast as he that puts it off. While in
 " World we live in is under the Moon, constant in nothing but

" Inco

Inconstancy; and such Changes are made in other Families, why should we alone promise our selves Immunity from the common Lot? There would be no need of Faith and Patience which are *Winter Graces*, if it should be always *Summer Time* with us. We have three *Unchangeables* to oppose to all other *Mutabilities*; an *unchangeable Covenant*, an *unchangeable God*, and an *unchangeable Heaven*: And while these Three remain the same Yesterday, to Day, and for ever; welcome the Will of our heavenly Father in all Events that may happen to us; come what will, nothing can come amiss to us.

“Keep the invisible Things of the other World always in your Eye. He that ventures the Loss of an eternal *Crown and Kingdom*, for a Cup or two of puddle Water (such as all Terrene Pleasures in Comparison are) makes a Bargain, which no less a Space than that which is *Everlasting* will be sufficient to bewail and repent of. How much better is it to lay up in store now a *good Foundation for Time to come*, and to *lay hold on Eternal Life*? Doing those Works which we would be willing should hereafter follow us, yet still making the Blessed Jesus our *All in all*.

“The further Progress you make in your *Studies*, you will find them the easier; 'tis so with Religion, the worst is at first. It is like the Picture that *frown'd* at first Entrance, but afterwards *smiles* and looks pleasant. They that walk in sinful Ways, meet with some Difficulties at first, which Custom conquers and they become as nothing. 'Tis good accustoming our selves to that which is good. The more we do the more we may do in Religion. Your *Acquaintance* (I doubt not) increaseth Abroad, and accordingly your *Watch* must be; for by that oftentimes e're we are aware we are ensnar'd. *He that walketh with wise Men, shall be wise.*

“The return of the *Spring* invites our Thanksgiving for the Mercy of it. The *Birds* are singing early and late, according to their Capacity, the Praises of their *Creator*; but Man only that hath most Cause, finds something else to do. 'Tis *Redeeming Love* that is the most admirable Love; less than an *Eternity* will not suffice to adore it in. *Lord, how is it! Lord, what is Man?* As the Streams lead to the Fountain, so should all our Mercies lead us to that. We both of us send you our most affectionate Love and Blessing; Blessing? That is; we pray and beseech the most Blessed God;
even

“ even our own God, to give you his Blessing, for he only
 “ command the Blessing ; and those whom he Blesseth
 “ Blessed indeed. Let us still hear to our comfort, that
 “ walk in the Truth, living above the Things of the World
 “ as dead to them. The Lord in Mercy fit us for his Work
 “ in the next Providence, Publick and Personal, for Time
 “ always coming.

“ Your Improvement is our Joy. Be sincere and serious
 “ cloathed with Humility, abounding always in the Work
 “ of the Lord ; and when you have done all, saying, *Tu
 “ an unprofitable Servant*. ’Twas the good Advice of the Moral
 “ Philosopher, in your Converse with Men, *Μέμνησο ἀνθρώπων* (Do
 “ trust) but I must add, in every thing towards God *Μέμνησο
 “ σου* (Believe) expect Temptation and a Snare at every turn
 “ and walk accordingly. We have a good Cause, a vanquish’d
 “ Enemy, a good Second, an extraordinary Pay ; for he that
 “ overcomes, needs not desire to be more happy than the
 “ second and third of the Revelation speaks him to be. The
 “ God of all Mercy and Grace compass you about always
 “ with his Favour as with a Shield.

“ I would have you redeem time for hearing the Word
 “ Season and out of Season ; your other Studies will prosper
 “ never the worse, especially if you could return immediately
 “ from it to the Closet again, without cooling Divertisements
 “ the way.

“ See your need of Christ more and more, and live upon
 “ him ; no Life like it, so sweet, so safe. *Christus meus
 “ mihi in omnia*. We cannot be discharg’d from the Guilt of
 “ any Evil we do, without his Merit to satisfy ; we cannot
 “ move in the performance of any good required, without his
 “ Spirit and Grace to assist and enable for it ; and when we
 “ have done All, that all is nothing, without his Mediation and
 “ Intercession to make it acceptable ; so that every day,
 “ every thing, he is All in All. Though you are at a distance
 “ from us now, we rejoyce in the good hope we have through
 “ Grace, of meeting again in the Land of the Living, that
 “ on Earth, if God see good, however in Heaven, which
 “ the true Land of the truly Living, and is best of all. The
 “ Lord God everlasting be your Sun and Shield in all your
 “ ways : See time hastening away apace towards Eternity, and
 “ the Judge even at the Door, and work accordingly ; where

ever you are, alone or in Company; be always either doing or getting good, *Sowing or Reaping*. As for me, I make no other Reckoning, but that the *Time of my Departure is at hand*, and what Trouble I may meet with before, I know not, the Will of the Lord be done: One of my chief Cares is, that no *Iniquity of mine may be laid up for you*, which God grant for his Mercy sake in Christ Jesus. *Amen*.

"Be careful of your Health. Remember the Rule, *Venienti occurrere*; but especially neglect not the *main matter*. The Soul is the Man; if that do well, all's well. *Worship God in the Spirit; rejoyce in Christ Jesus*, and have no Confidence in the *Flesh*. God be gracious unto thee my Son, Redeem *Time*, especially for your Soul: Expect Trouble in this World, and prepare for it; expect *Happiness* in the other World, and walk worthy of it, unto all pleasing.

"A good Book is a good Companion at any time, but especially a good God, who is always ready to hold Communion with those that desire and seek Communion with him. Keep low and humble in your *Thoughts* and Opinion of your self; but aim high in your *Desires* and Expectations, even as high as the Kingdom of Heaven it self, and resolve to take up with nothing short of it. The Lord guide you in all your ways, and go in and out before you, and preserve you blameless to his Heavenly Kingdom.

Immediately after his Son was Ordained to the Work of the Ministry at London, in the Year 1687. he thus wrote to him: "Are you now a Minister of Jesus Christ? Hath he counted you Faithful, putting you into the Ministry? then be faithful; out of love to him feed his Lambs: Make it your *joy* as a Workman that needs not be ashamed, rightly dividing the *Word of Truth*. I hope what you Experienced of the Presence of God with you in the Solemnity, hath left upon you a truly indelible Character, and such Impressions, as neither time nor any thing else shall be able to wear out. Remember *Psalms 71. 16*. It is in the Eye of Sense, a bad time to set out in; but in *Sowing and Reaping, Clouds and Wind* must not be heeded. The Work is both Comfortable and Honourable, and the Reward rich and sure; and if God be pleased to give Opportunity and a Heart, though there may be Trouble attending it, 'twill be

" be easily born. If we suffer with him we shall also reig
 " with him. I am, and shall be, according to my *Duty* and
 " *Promise*, earnest at the Throne of Grace, on your behalf
 " that the Lord will pour out upon you of his *Holy Spirit*, that
 " what he calls you to, he would fit you for; especially
 " that he would take you off your own bottom, and lay
 " you low in the sense of your own Unworthiness, In
 " ability and Insufficiency, that you may say with the Evan
 " gelical Prophet; *Who is me, I am undone!* And with *Jeremia*
 " *I am a Child*; and with *Paul*, *I am nothing*; where this
 " not, the main thing is wanting; for God resists the Proud
 " but gives *Grace* to the *Humble*. Now the Lord give you
 " that *Grace* to be *Humble*; and then, according to his *Pro*
 " mise, he will make you rich in every other *Grace*.

It were very easie to Transcribe many more such Lines
 these out of his Letters to his Son, but these shall suffice.

We shall next gather up some few Passages out of some of
 his Letters to a Person of Quality in *London*, (such of these
 as are come to our Hands, which are but few of many) The
 beginning of his Correspondence with that Gentleman, (which
 continued to his Death, and was kept up Monthly for a
 great while) was in the Year 1686. and the following Letter
 broke the Ice.

Honour'd Sir,

" **H**OPING you are by this time, as you intended, returned
 " to *London*, to your Home and Habitation there.
 " make bold, according to my Promise, to Salute you in
 " few Lines. In the first place to be your Remembrances of
 " the Vows of God which are upon you, upon the account of
 " the many Mercies of your Journey, both in your going out
 " and in your coming in. Was not every step you took hedg'd
 " about with special Providence? Had not the Angels charg'd
 " over you? Did not they pitch their Tents where you pitched
 " yours? Did not Goodness and Mercy follow you, and should
 " it not then be had in thankful Remembrance? When
 " Mercy goes before, should not Duty follow after? If you
 " have Mr. Angier's Life, you will find there, page 88, 89
 " a Collection out of his Diary, of ten Heads of Mercies
 " acknowledged in a Journey, to heighten God's Praise
 " and to quicken his own and others Hearts therein, and

„ the

they are certainly very affecting. Next (Sir) I am to acquaint you, that I have faithfully dispos'd of the Money you left with me at parting, to eight poor praying Widows in this Neighbourhood, as you appointed. And this among all the rest of your Alms-Deeds is had in memorial before God; 'tis Fruit that will abound to your Account, *Bread sent a Voyage upon the Waters*, which you and yours will find again after many Days; for he is Faithful that hath promised. The Apostles Prayer shall be mine, *2 Cor. 9. 10.* Now he that minisreth Seed to the Sower, doth minister Bread for your Food, and multiply your Seed sown and increase the Fruits of your Righteousness. Amen.

And sometime after he writes, Your Acknowledging God all your Affairs, I cannot but rejoyce in, "as an evidence of the uprightness of your Heart towards him: 'tis the Life and Soul of all Religion; 'tis indeed to walk with God: That includes as much as any other Scripture command in so few words, *In all thy ways acknowledge him*; in every thing thou dost have an Eye to him; make his Word and Will thy Rule, his Glory thy End; fetch in strength from him, expect success from him; and in all Events that happen, which are our ways too (whether they be for us or against us) he is to be acknowledged, that is ador'd: if prosperous with Thankfulness if otherwise with Submission; as *Job*, *The Lord hath given, and the Lord hath taken, and blessed be the Name of the Lord*. This is to set the Lord always before us, to have our Eye ever towards the Lord; where this is not we are so far without God in the World.

In another Letter, "As to the Accession lately made to your Estate, much good may it do you; that is, much good may you do with it, which is the true Good of an Estate. The Lady Warwick would not thank him, that would give her a Thousand a Year, and tie her up from doing good with it. I rejoyce in the large Heart which God hath given you with your large Estate, without which Heart the Estate would be your Snare.

I have lately met with a Letter of Mr. Henry's, to a Couple married to him, who in a very short time had buried all their children of the Small-Pox, to their great Grief, 'twas in

the Year 1679. What Comfort and Counsels he administred to them, may be of use to others in their Afflictions, and therefore I shall Transcribe the whole Letter, though it be long.

Dear Cousins,

THis is to you both, whom God hath made one in the *Conjugal Relation*, and who are one also in the present Affliction; only to signifie to you, that we do heartily Sympathize with you in it. The *Trial* is indeed sharp, and there will be need of all the Wisdom and Grace you have, and of all the help of Friends you can get, both to bear and to improve it aright. You must bear it with *Silence and Submission*. Surely it is meet to be said unto God, *I have borne Chastisement*. He is Sovereign Lord of all, and may do with us and ours as pleaseth him. It is not for the Clay to quarrel with the Potter. It was Mercy you had Children, and Comfort with them so long; it is Mercy that yet you have another, and your Children are not lost, but gone before, a little before, whither you your selves are hastning after. And if a Storm be coming, (as God grant it be not) it is best with them that put first into the Harbour. Your Children are taken away from the Evil to come, and you must not Mourn as they that have no hope. Sensible you cannot but be, but dejected and sullen you must not be, that will but put more bitterness into the Cup, and make way for another perhaps a sharper stroke. You must not think, and I hope you do not, that there cannot be a sharper stroke, for God hath many Arrows in his Quiver; he can heat the Furnace seven times hotter, and again, and again, seven times hotter, till he hath consumed us; and if he should do so, yet still we must, say, he hath punished us less than our Iniquities have deserved. For Examples of Patience in the like kind we have two eminent ones in the Book of God, those of Job and Aaron; of the latter it is said, *Lev. 10. 3. He bore his Peace*; and that which quieted him, was what Brother Moses said to him, *This is that which the Lord becometh*, said I will be sanctified; and if God be Sanctified, Aaron shall be Satisfied; if God have Glory from it, Aaron hath nothing to say against it. Of the former it is said, *Job 1. 20. He fell down*, but it was to Worship; and we are told how he

preff

pressed himself, *The Lord gave, &c.* He acknowledgeth God in all: And indeed after all, this is it (my dear Cousins) that you must satisfy your selves with under the sad Providence, that the Lord hath done it, and the same Will that ordered the thing it self, ordered all the Circumstances of it; and who are we that we should dispute with our Maker? Let the *Postherds strive with the Postherds of the Earth, but let not the thing formed, say to him that formed it? Why hast thou made me thus?* And as for the Improvement of this Affliction, (which I hope both of you earnestly desire, for it is a great Loss to lose such a Providence, and not to be made better by it) I conceive there are four Lessons which it should teach you, and they are good Lessons, and should be well learned, for the advantage of them is unspeakable. 1. It should for ever *imbitter Sin to you*; you know what she said to the Prophet, *1 Kings 17. 18. Art thou come to call my Sins to remembrance, and to slay my Son?* 'Tis Sin, Sin that is the old Kill-Friend, the *Jonah* that hath raised this Storm, the *Achan* that hath troubled your House; then how should you grow in your hatred of it, and endeavours against it? that you may be the Death of that which hath been the Death of your dear Children; I say the Death of it, for nothing less will satisfy the true *Penitent*, than the Death of such a Malefactor. 2. It should be a *Spur* to you, to put you on in *Heavens way*; It may be you were growing remiss in *Duty*, beginning to slack your former pace in Religion, and your Heavenly Father saw it, and was grieved at it, and sent this sad Providence to be your Monitor, to tell you, you should remember whence you were fallen, and do your first Works, and be more *Humble and Holy, and Heavenly, Self-denying, and Watchful*, abounding always in the Work of the Lord. O blessed are they that come out of such a Furnace thus *refined*, they will say hereafter, 'twas a happy Day for them that ever they were put in. 3. You must learn by it as long as you live, to keep your *Affections in due Bounds towards Creature Comforts*. How hard is it to love and not to over-love, to delight in Children or Yoke-fellows, and not over-delight; now God is a jealous God, and will not give his Glory to any other; and our excess this way doth often provoke him to remove that Mercy from us,

‘ which we do thus make an *Idol* of; and our Duty is to labour
 ‘ when he doth so, to get that matter amended, and to rejoyce
 ‘ in all our Enjoyments *with Trembling*, and as if we rejoyced
 ‘ not. 4. It should be a means of drawing your *Hearts and*
 ‘ *Thoughts more upwards and homewards*; I mean your Ever-
 ‘ *lasting Home*. You should be looking oftner now than before
 ‘ into the other World. *I shall go to him*, saith *David*, when
 ‘ his little Son was gone before. It is yet but a little while
 ‘ ere all the things of *Time* shall be swallowed up in *Eternity*.
 ‘ And the matter is not great. whether we or ours *die first*,
 ‘ whilst we are all dying; in the mids of Life we are in
 ‘ *Death*: What manner of Persons then ought we to be?
 ‘ Now our Lord *Jesus Christ* himself, and God, even our
 ‘ *Father*, be your support under, and do you good by this
 ‘ Dispensation, and give you a Name *better than that of Sons*
 ‘ *and Daughters*. We are daily mindful of you at the *Throne*
 ‘ of *Grace*, in our poor measure, and dearly recommended to
 ‘ you, &c.

We shall next gather up some Passages out of his Letters to his Children, after they were married and gone from him.

To one of his Daughters with Child of her first Child, he thus writes, ‘ You have now one kind of *Burthen* more than
 ‘ ever you had before to cast upon God, and if you do so, he
 ‘ will sustain you, according to his Promise.

And when the time of Travail was near, thus; ‘ You know
 ‘ whom you have trusted, even him who is true and faithful
 ‘ and never yet did, nor ever will forsake the Soul that seeks
 ‘ him. Though he be *Almighty*, and can do every thing, yet
 ‘ this he cannot do, he cannot deny himself, nor be worse
 ‘ than his Word: But what is his Word? Hath he promised that
 ‘ there shall be always a safe and speedy delivery? that there
 ‘ shall be no *Fabex*, no *Benoni*? No, but if there be, he hath
 ‘ promised it shall work together for good; hath promised, if
 ‘ he doth not save from, he will save through: If he call to go
 ‘ even through the valley of the shadow of death, (and what
 ‘ less is Child-bearing?) and he will be with you, his Rod
 ‘ and his Staff shall comfort you, and that’s well: Therefore
 ‘ you

‘ your Faith must be in those things as the Promise is, either
 ‘ so or so and which way soever it be, *God is good and doth good,*
 ‘ Therefore (my dear Daughter) *lift up the Hands that hang*
 ‘ *down,* cast your Burthen upon him, trust also in him, and
 ‘ let your Thoughts be established. We are mindful of you
 ‘ in our daily Prayers, but you have a better *Intercessor* than
 ‘ we, who is *heard always.*

To another of them in the same Circumstance, he thus writes ;
 ‘ Your last Letter speaks you in a good Frame, which
 ‘ rejoiced my Heart, that you were *fixed, fixed waiting upon*
 ‘ *God* ; that your Faith was uppermost, above your Fears ;
 ‘ that you could say, *Behold the handmaid of the Lord, let him*
 ‘ *do with me as seemeth good in his eyes.* We are never sifter
 ‘ for a Mercy, nor is it more likely to be a Mercy indeed,
 ‘ than when it is so with us ; now the Lord keep it always in
 ‘ the Imagination of the Thoughts of your Heart. And he
 ‘ concludes, *Forget not 1 Tim. 2 last.*

When one of his Daughters was safely delivered, in a Letter to another of them that was drawing near to that needful Hour, he observ’d that when *David* said, *Psal. 116. 12. What shall I render ?* He presently adds, *v, 13. I will call upon the Name of the Lord.* ‘ As if (saith he) calling upon the
 ‘ Name of the Lord for Mercy for you, were one way of
 ‘ rendring unto the Lord, for the great Benefit done to your
 ‘ Sister.

On occasion of Affliction in their Families by the Sickness or Death of Children, or otherwise, he always wrote some word in season.

‘ In the *Furnace* again ? (saith he) but a good Friend sits by,
 ‘ and it is only to take away more of the *Dross.* If less Fire
 ‘ would do, we should not have it so much and so often ; O
 ‘ for Faith to trust the *Refiner,* and to refer all to his *Will* and
 ‘ *Wisdom,* and to wait the *Issue*—— for I have been young,
 ‘ and now am old, but I never yet saw it *in vain to seek God,*
 ‘ and *to hope in him.*

At another time he thus writes ; ‘ Tough and knotty *Blocks*
 ‘ must have more and more *Wedges* ; our heavenly Father
 ‘ when he judgeth will overcome. We hear of the death of
 ‘ dear S. T. and chide our selves for being so often pleased
 ‘ with his little pretty *fashions* lest we offended therein, by
 ‘ being too much so, No *Rival* must sit with him in his

Throne, who deserves all our *Love* and *Joy*, and hath too little of it.

At another time, upon the death of another little one, The dear little one (saith he) made but a short *Passage* through this to another World, where it is to be for ever a living Member of the great Body, whereof Jesus Christ is the ever-living Head; but for which Hope there were cause for Sorrow indeed. If he that gives takes, and it is but his own, why should we say, *What dost thou?*

At another time upon the like occasion; Our Quiver of Childrens Children is not so full, but God can soon empty it: O for Grace, Grace at such a time, which will do that, that Nature cannot. The God of all Grace supply your need and ours, according to his Riches in Glory. The Lord is still training you up in his good School; and though no Affliction for the present be joyous but grievous, nevertheless afterwards it yields well; your Work is in every thing to bring your Will to the Will of God.

To one of his Daughters concerning her little ones, he thus writes; 'They are but Bubbles: We have many warnings to sit loose; the less we rely upon them in our Joys and Hopes, the more likely to have them continued to us. Our God is a jealous God, nor will he suffer the Creature to usurp his Throne in our Affections.

Upon the death of a little Child but few days old, he thus writes; 'The tidings of the death of your little one were afflicting to us, but the Clay must not say to the Potter, What dost thou? If he that took be the same that gave, and what he gave and took was his own, by our own consent, it becomes us to say, *Blessed be the Name of the Lord*. I hope you have been learning to acknowledge God in all Events, and to take all as from his Hand who hath given us to know, I say, to know (for Paul saith so) that all things do work together, (not only shall, but do) for our good, that we may be more and more partakers of his holiness. He can make the two left as comfortable to you as all the three, as all your five could have been. However, if all the Cisterns were drawn dry while you have your Fountain to go to, you are well; you may also by Faith look forward, and say, it was a Covenant-Child, and through Mercy, we shall see it again in a better World.

Upon the sickness of a dear Child, he thus writes to the Parent ; You and we are taught to say, *It is the Lord* ; upon his Will must we wait, and to it must we submit in every thing ; not upon *constraint*, but of *choice* ; not only because he is the *Potter* and we the *Clay* ; and therefore in a way of *Sovereignty* he may do what he pleaseth with us and ours : But because he is our *Father*, and will do nothing but what shall be for good to us. The more you can be satisfied in this, and the more willing to *resign*, the more likely to *have*. Be strong therefore in the *Grace* which is in *Christ Jesus*, it is given for such a time of need as this. I hope your Fears and ours will be prevented, and pray they may ; but thanks be to God, we know the *Worst* of it, and that *Worst* hath no harm in it, while the *better part* is ours, which cannot be taken away from us.

To one of his Children in Affliction he writes thus ; 'Tis a time of *Trial* with you, according to the Will of your and our Heavenly *Father*. Though you see not yet what he means by it, you shall see. He means you good and not hurt ; he is shewing you the vanity of all things under the Sun, that your happiness lies not in them, but in himself only ; that they and we are passing away, withering *Flowers*, that therefore we may learn to die to them, and live above them, placing our Hope and Happiness in better things, trusting in him alone who is the *Rock of Ages*, who fails not, neither can fail, nor will fail those that fly to him. I pray you, think not a *hard thought* of him, no not one hard thought, for he is good, and doth good in all he doth, and therefore all shall work for good ; but then, as you are called according to his Purpose (blessed be his Name for it) so you must love him, and Love (you know) *thinks no evil*, but puts the best Construction upon all that the Person loved saith or doth, and so must you, though now for a Season, if need be, you are in Heaviness.

And at another time ; ' Your *Times* and the *Times* of yours are in the Lord's good Hand, whose *Will* is his *Wisdom*. 'Tis one thing (as we read and observ'd this Morning, out of *Ezek. 22.*) to be put into a *Furnace* and left there as *Dross* to be consumed ; and another thing to be put in as *Gold* or *Silver* to be melted for use, and to have the *Refiner* set by. You know whom you have believed, keep your hold of the

everlasting Covenant: He is faithful that hath promised. We pray for you, and we give Thanks for you daily, for the Cup is mixed, therefore trust in the Lord for ever, and rejoyce in the Lord always; again I say rejoyce.

To one of his Sons in-law that was a little engaged in building he thus writes: 'Be sure to take God along with you in this, as in all other your Affairs; for except he build the House, they labour in vain that build it. Count upon trouble: some Occurrences in it, and keep the Spirit quiet within: And let not God's Time nor Dues be entrenched upon, and then all will be well.

'Twas but a little before he died that he wrote thus to one of his Children; 'We rejoyce in God's goodness to you, that your Distemper hath been a Rod shaken only, and not laid on. He is good, and doth good; and should not we love him, and rest in our love to him? He saith, he doth in his love to us, and rejoyceth over us with singing, Zeph. 3. 17. And have not we much more cause? What loveliness in us? What not in him? I pray let me recommend him to your Love; love him, love him, with all the Powers of your Soul, and out of love to please him. He is pleas'd with honest Endeavours to please him; though after all, in many things we come short, for we are not under the Law, but under Grace.

To one of his Children recovered from Sickness he gives this hint; 'Remember that a New Life must be a New Life indeed; Reprieves extraordinary call for Returns extraordinary.

The last Journey he made to London was in August 1690. before he went, he sent this Farewel Letter to his Son at Chester: 'I am going forth this Morning towards the great City, not knowing but it may be Mount Nebo to me: Therefore I send you this as full of Blessings as it can hold, to your self, my Daughter your Wife, all the rest of my Daughters, their Husbands, and all the little Ones, together and severally. If I could command the Blessings, I would; but I pray to him that hath and doth, and I trust will. The Lord bless you, and keep you, and lift up the light of his Countenance upon you. As you have received, and you for your part Preached Christ Jesus the Lord, so walk in him: keeping Conscience always void of offence, both towards God and towards all Men. Love your Mother, and be dutiful

to her, and live in Love and Peace among your selves; and the God of Love and Peace that hath been, will be with you, Amen.

To one who desired his Direction for the attaining of the Gift of Prayer, he wrote the following Letter of Advice.

If you would be able in Words and Expressions of your own, without the Help of a Form, to offer up Prayers to God, observe these following Rules of Direction, in the Use whereof, by God's Blessing you may in Time attain thereunto.

1. You must be thoroughly convinced that where such a Gift is, it is of great Use to a Christian, both very comfortable and very profitable, and therefore very desirable, and worth your serious Endeavours; this must first be, or else all that follows will signify nothing: For it is as the wise Man saith, Prov. 18. 1. *Through desire a Man having separated himself, seeketh and intermeddleth with all Wisdom*, that is, till we are brought in some good Measure to desire the End, we shall never in good earnest apply our selves to the use of Means for the obtaining of it. It is a Gift that fits a Person to be of Use to others in the Duty of Prayer, according as there is Occasion, either in a Family or in Christian Communion. It is also of great Advantage to our selves; For how can any Form (tho' never so exact) be possibly contrived, so as to reach all the Circumstances of my particular Case, and yet it is my Duty, in every Thing to make my Requests known to God.

2. As you should be perswaded of the excellent Use of it, where it is attained, so also you should believe, that where it is not, it may be attained, and that without any great Difficulty. No doubt but many are discouraged from endeavouring after it by an Opinion they have that it is to no Purpose; they think it a Thing so far above their Abilities, that they were as good sit still and never attempt it: This is of very bad Consequence, as in other Matters of Religion, so particularly in this, and therefore watch against this Suggestion, and conclude, that (though it may be harder to some than others) yet it is impossible to none: Nay this Wisdom is easie to him that understandeth, where Means are used in the fear of God.

3. You must rightly understand and consider who it is, with whom you have to do in Prayer, for your Incouragement to come to him, tho' in the midst of many Infirmities and Imperfections. He is your Father, your loving tender-hearted Father, who knows your Frame, and remembers you are but dust; who is not extream to mark what we do amiss, in Manner and Expression, where the Heart is upright with him. You may judge a little concerning his Love, by the Disposition that is in you towards your Children, when they come to ask Things needful of you: And believe him to be infinitely more merciful and compassionate, than the most merciful and compassionate of Fathers and Mothers are or can be: especially remembering that we have an Advocate with the Father Jesus Christ the Righteous, who is the great High Priest of our Profession, and whom he beareth always.

4. You must pray that you may pray; beg of God the Father of Lights, from whom every good and perfect Gift comes, to bestow this Gift upon you. We read, Luke 11. 1. that one of the Disciples came to Jesus Christ upon this Errand, Lord, teach us to pray, and he had his Request granted presently. Go you to him on the same Errand. You may plead the Relation of a Child, from that Scripture, Gal 4. 6. And because you are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father: And the Promise also from that Scripture, Zech. 12. 10. I will pour upon the House of David, and the Inhabitants of Jerusalem, the Spirit of Grace, and of Supplication; which two, Relation and a Promise, if they be not sufficient to encourage your Faith and Hope in this Address what is or can be?

5. It is good before you address your self to the Duty, to read a Portion of Holy Scripture, which will be of great Use to furnish you both with Matter and Words for Prayer, especially David's Psalms, and Paul's Epistles. The Holy Spirit hath provided for us a Treasury or Store-house, of what is suitable for all Occasions, and where both the Word and the Matter are his own, and of his own framing and inditing, if Affections be stirring in us accordingly, we have great Reason to believe he will accept of us. In divers Places he hath himself put Words into our Mouths for the Purpose, as Hos. 14. 2. Take with you Words, Matth. 6. 9. After this Manner therefore pray ye, and often elsewhere.

6. There must be some Acquaintance with our own Hearts, with our spiritual State and Condition, our Wants and Ways, or else no good will be done in this Matter. 'Tis Sense of Need, Hunger, Thirst, Cold, Nakedness, that supplies the poor Beggar at your Door with pertinent Expressions and Arguments, he needs not the Help of any Friend or Book to furnish him; so if we know our selves, and feel our Condition, and set God before us as our God, able and ready to help us, Words will easily follow wherewith to offer up our Desires to him, who understands the Language even of Sighs and Tears, and Groanings which cannot be uttered, Rom. 8. 26.

7. It is of Use in *Prayer*, ordinarily to observe a Method, according to the several Parts of Prayer, which are these Four:

1. *Compellation* or *Adoration*, which is the giving of due Titles to God in our Addresses to him, and therein ascribing to him the Glory due unto his Name. With this we are to begin our Prayers, both for the working of a holy Awe and Dread upon our Hearts towards him on the Account of his Greatness and Majesty; as also for the strengthening of our Faith and Hope in him, upon the Account of his Goodness and Mercy.

2. *Confession*; Sin is to be confessed in every Prayer: Original Sin as the Root, Spring-head and Fountain; and Actual Sin as the Fruit and Stream proceeding from it. Herein you must not rest in Generals, as the most do, but especially when you are in secret before the Lord, you must descend to Particulars, opening the whole Wound, hiding nothing from him, also aggravating the Fault from the Circumstances of it, judging and condemning your self for it in the Sight of God; and for your help herein, you must acquaint your self with the Divine Law, the Precepts and Prohibitions of it, especially their Extent and Spiritual Nature, as the Rule, and then bring your own Thoughts, Words, and Actions to it daily, to be tried by it.

3. *Petition*, for such good Things as God hath promised, and you have need of, both concerning this Life and that which is to come. As to the latter, you are to pray for Mercy to pardon, and Grace to help in Time of Need. As to the former, for Bread to eat, and Raiment to put on, and a Heart to be therewith contented. You are to pray for others also, the Church of God, the Land of your Nativity, Magistrates, Ministers, Relations, and Friends, not forgetting the Afflictions of the Afflicted.

4. *Thank-*

4. *Thanksgiving*, which should have a considerable Share in every Prayer; for our Duty is, *in every Thing to give Thanks for Mercies received, Publick and Personal, which is the Will of God in Christ Jesus concerning us.*

This Rule of Method is not so necessary to be observ'd in Prayer, as in no Case to be varied from; but it is certainly very useful and expedient, and a great Help to young Beginners in that Duty.

8. My Advice is, that you would *delay no longer*, but forthwith apply your self in the Strength of Jesus Christ, to the sweet and excellent way of Praying; and I dare say, in a short Time you will find, through the Aids and Supplies of Divine Grace, what is at first hard and difficult, will by Degrees be easie and delightful. The Promise is, that *to him that hath, i. e. that hath, and useth what he hath, more shall be given.* Though you cannot do what you would, yet fail not to do what you can, wherein the Lord will accept of you, according to his Everlasting Covenant in Christ Jesus, for we are *not under the Law but under Grace.*

C H A P. XI.

A short Account of some of his Friends, especially his Brethren in the Ministry, that died before him.

WE think our selves obliged to add this Account out of his own Papers, partly as an Evidence of the great Esteem he had of the Gifts and Graces of others to whom he delighted to do Honour; (an Instance of that Humility which he was in all respects a great Example of;) and partly that we may preserve the Remembrance of some in that Country, whose Names ought not to be buried in Oblivion. It is Part of that Honour which we owe to *them that fear the Lord*: to mention them with respect when they are dead and gone, that we may contribute something to the fulfilling of the Promise That the Righteous, and especially they who turn many to Righteousness, shall be had in everlasting Remembrance. While their glorified Souls shine as the Stars in the Firmament of our Father, it is fit that their embalmed Memories should in the low

Power Regions go forth as a Lamp that burneth. The Jewish Rabbins read Prov. 10. 7. as a Precept, Let the Memory of the just be blessed. We will take them in the Order wherein we find them in his Diary, according to the Time of their Death, premising only this Note of his, occasioned by a particular instance; 'Such a Day I read the Life of old Mr. Bruen of Stapleford, in which I met with some Things that shame me, some Things that confirm me, and some Things that quicken me. Blessed be God for that Cloud of Witnesses we are compassed about with.

Mr. John Machin was buried at Newcastle, Septemb. 8. 1664. a worthy Instrument in Gospel Work: Laborious, Faithful, and Successful above his Fellows; taken away in the midst of his Days; the first Candle I have heard of put out by God, among the many Hundreds put under a Bushel by Men. [An account of his Holy Exemplary Life was printed many Years after, drawn up I think by Mr. Newcome.

Mr. Heath, late Minister of Alkman's Church in Salop, was buried May 28. 1666. He was of Christ's Colledge in Cambridge, where he was much valued for his great Learning, specially in the Oriental Tongues, in which he was one of the greatest Masters of his Age. He was employed to correct the Syriac and Arabick of the Polyglot Bible, which was sent down to him in Sheets for that Purpose, for which Bishop Walton gave him a Copy. He read the Liturgy till August 24. 1662. and then was Silenced, because he could not come up to the imposed Terms of Conformity. When the Five Mile Act commenced, March 25. 1666. he remov'd to Wellington, and there within a few Weeks died and was buried. When he lay upon his Death-bed, Mr. Lawrence asked him what reflections he had upon his Non-Conformity; Truly (said he) I would not but have done as I did for a Thousand Worlds. He had great Confidence, that God would provide for his Widow and Children, according to Promise. [The Character Mr. Baxter gives of him is, that he was moderate, sensible, quiet and religious.

Much about the same Time Mr. York died in Salop, a very good Man, and well approved in the Ministry, who wasted his own Candle in giving Light to others, even after he was removed out of the Candlestick. Lord! Is this the meaning of Rev. 14. 12. concerning the Witnesses.

Mr. Tho-

Mr. Thomas Porter, late Minister of *Whitchurch*, died at *Salop* in a good old Age, *June 19. 1667.* he was born in *Northamptonshire*, bred in *Cambridge*; he was settled Minister of *Hanmer* in *Flintshire* long before the Wars, by the Means of *Sir John Hanmer*, the Patron, who was a very worthy pious Gentleman, and a great Promoter of Religion in that Parish (but died in the midst of his Days.) Here Mr. Porter's Ministry was blessed with wonderful Acceptance and Success, both in that and the Neighbouring Parishes; and a great Harvest of Souls was there gathered in to Christ. After the Wars were over (during the Heat of which he was forced to withdraw) he procured Mr. Steel for *Hanmer*, and he removed to *Whitchurch*, where he continued an Instrument of much good till the King came in, and then he gave way to Dr. Bernard a worthy moderate Man. He preached his Farewel Sermon at *Whitchurch*, *August 28. 1660.* on *Col. 1. 24.* and spent the rest of his Days in Silence and Affliction. He was exercis'd long with Pain upon his Bed, and the Multitude of his Bones with strong Pain. If this be done to the green Tree, what shall be done to the dry? His dying Counsel to the Lord's People, was to stick to Christ, and not to let him go, come Life come Death.

The worthy Colonel Thomas Hunt died at his House in *Shrewsbury*, *April 12. 1669.* a true Nathanael an Israelite indeed in whom was no Guile: One that like Caleb followed the Lord fully in difficult trying Times; he was a Member of the long Parliament for *Shrewsbury*, and very active for God in his Generation, abounding in good Works, and his Memory is blessed. I was going to *Shrewsbury* upon an Appointment of his, and by the Way met the sad News of his Death, which was sudden, but not surprizing, to one that was always ready. He was twice at publick Ordinances the Day before being Lord's-Day, worshipped God with his Family in the Evening, went to Bed well as at other Times; but about two or three a Clock in the Morning wak'd very ill, and before five fell asleep in the Lord. Help, Lord, for the Godly Man ceaseth.

Mr. George Mainwaring, a faithful Minister of Jesus Christ, and my worthy Friend, died in a good old Age, *March 14. 1662.* gathered as a Shock of Corn in his Season. He was born in *Wrenbury* Parish in *Cheshire*, supported at the University by Mr. Cotton of *Cumbermere*, where he had the Reputation of a good Scholar; he was brought acquainted with

the Ways of Religion by means of Mr. Buckly his Uncle, a strict Puritan. He was first Chaplain to Sir Henry Delves, afterwards Rector of Baddely, and Chaplain to Sir Thomas Man-aring. After the Wars he was removed to Malpas, whence he was ejected upon the King's coming in. His Conversation was exemplary, especially for Plainness and Integrity; he was eminent for expounding Scripture. While he was at Malpas, he constantly gave all the Milk which his Dairy yielded on the Lord's Day to the Poor.

Mr. John Adams of Northwood, was buried at Ellesmere, April 4. 1670. he was a faithful Minister of the Gospel.

Mr. Zechariah Thomas, my worthy Friend, died of a Consumption at Nantwich, November 14. 1670. in the Forty first Year of his Age. He was bred up for a Tradesman in Suffolk, but always addicted to his Book, and was ordained a Minister after the King came in, and entertained Curate at Tilstock, under Dr. Bernard, but by Reason of his Nonconformity could not continue there long. On the Monday before he died, he said to those about him, that towards Wednesday he should make his Leave of them, and did so. He was buried at Acton, Mr. Kirkes, Vicar of Acton preached, and gave him a worthy Character (and such as he deserved) for Uprightness, Humility, Moderation, Prayer, Faithfulness in Reproving, Patience under Affliction; and in saying he was an *Israelite indeed* without Guile, he said all. The Lord make me a Follower of him, and of all the rest, who through Faith and Patience inherit the Promises.

Mr. Joshuah Richardson, my truly worthy Friend and Brother, died at Alkinton in Whitchurch Parish, September 1. 1671. Blessed be God for his holy Life and happy Death. He was several Years Minister of Middle in Shropshire, and was turned out thence for Nonconformity. He was a holy, loving, serious Man. Dr. Fowler preached his Funeral Sermon at Whitchurch on Dan. 12. 3. highly praising him (as he deserv'd) for Wisdom, Piety and Peaceableness.

Mr. Samuel Hilder sham died near Bromicham in April 1674. the only Son of Mr. Arthur Hilder sham of Ashby (whose Works praise him in the Gates) Fellow of Emanuel Colledge in Cambridge, Bachelor of Divinity 1623. settled Rector of West-Elton in Shropshire in the Year 1628. and continued there till silenced by the Act of Uniformity. He was one of the

the Assembly of Divines; a Father to the Sons of the Prophets in and about *Shropshire*. He was learned, loving and charitable, an excellent Preacher, an eminent Expositor, and very much a Gentleman; he was about Fourscore Years of Age when he died. He ordered by his Will this Inscription upon his Grave-stone: *Samuel Hildersham, B. D. Rector of West-Felton, in the County of Salop 34 Years, till August 24. 1662.*

Mr. Richard Sadler, my worthy Friend and Fellow-Labourer, died at *Wixal* in *Prees* Parish, *April*—1675. He was born in *Worcester*; went when young, with his Father into *New-England*; after the Wars he returned into *England*; was ordained at *Wixal-Chappel*, *May* 16. 1648. and was removed thence to *Ludlow*. Being turned out there upon the King's coming in, he spent the rest of his Days in Privacy at *Wixal*. A Man of great Piety and Moderation.

Mr. Rowland Nevet died at his House near *Oswestry*, *December* 8. 1675. and was buried at *Morton-Chappel*. I preached his Funeral Sermon at *Swinny* on 2 *Pet.* 1. 14. *Knowing that we must shortly put off this my Tabernacle: Thence shewing that the Ministers of Christ must certainly and shortly die.* He was born in *Hodnet* Parish, *Ann. Dom.* 1609. brought up at *Shrewsbury* School, was afterwards of *Edmund-Hall* in *Oxford*, commenced Master of Arts, in the Year 1634. he was Episcopally ordained, and *Ann.* 1635. he was presented to the Vicaridge of *Stanton* in *Shropshire*, where he continued many Years, with great Success in his Ministry. While he was single, he kept House, judging that more for the furtherance of his Work among his People than to Table. After the War he removed to *Oswestry*, where he laboured abundantly in the Work of the Lord; and even after he was silenced for Nonconformity, he continued among his People there to his dying Day, doing what he could when he might not do what he would. He would say, he thought most of his converting Work was done at *Oswestry*, the first Seven Years of his being there. He loved to preach, and to hear others preach concerning the great Things of Religion, Redemption, Reconciliation, Regeneration, &c. for these (said he) are the main Matter. When the Plague was at *Oswestry*, he continued with his People, and preached to them, and it was an Opportunity of doing much good.

His Conversation from his Youth was not only blameless, but holy and pious, he was Exemplary for Family Religion, and great Care and Industry in the Education of his Children. He was looked upon as *Congregational* in Judgment and Practice, and was not satisfied to join in the Common Prayer; but he was free to communicate with those that did. It was his Judgment, that Ministers should be ordained by Ministers; and that a Minister is not only a Minister of the particular Congregation in which he labours. He greatly bewail'd the Divisions of the Church, and the intemperate Heats of some of all Perswasions. He was exceeding kind and loving to his Friends, very frequent in pious Ejaculations to God. Being often distemper'd in Body, he would say, he was never better than in the Pulpit, and that it was the best place he could wish to die in. He often blessed God for a fit Sickness which he had, which he said he would not have been without for a World, the Foundation of his Comfort, and Hope of Heaven being laid then. When he was sometimes much spent with his Labours, he would appeal to God, that though he might be wearied in his Service, he would never be weary of it. His dying Prayer for his Children (after many sweet Exhortations) was, *That the Mediator's Blessing might be the Portion of every one of them*: adding, *I charge you all, see to it, that you meet me on the right Hand of Christ at the Great Day.* A little before he died he had this Expression, *Go forth (my dear children) go forth to meet thy God*; adding by and by, *It is now or never; Come, Lord Jesus, come quickly.* One present saying to him, that he was now going to receive his Reward, he replied, *It is free Grace.* [Mr. Henry was much importun'd to print a Sermon at Mr. Nevet's Funeral, with some Account of his Life and Death, which he was somewhat inclin'd to do, but was discouraged by the Difficulties of the Times, and it was never done. But some Materials he had for it, out of which we have collected these Hints.]

Mr. Robert Fogg, my old dear Friend, was buried at Aston near Nantwich, April 21. 1676. He died in a good old Age, about 60 years of Age. He was Minister of Bangor in Flintshire till after the Restoration came in, and thence forward to his Death was a poor Nonconformist, but of a bold and zealous Spirit; giving good Counsel to those about him a little before he died,

he had this weighty Saying among others, *Assure your selves the Spirit of God will be Underling to no Sin.*

[Mr. Andrew Parsons, sometime Minister of Wem, dyed at London, October 1. 1684. He was born in Devonshire, and was Minister there some Years before the War; being driven thence to London, he became well known to Mr. Pym, who sent him down to Wem, when that Town was Garrison'd for the Parliament: there he continued in the Exercise of his Ministry, till the Year 1660. He was an active, friendly, generous Man, and a moving, affecting Preacher. Mr. Baxter, in his Life, Part 3 Page 94. commends him for a moderate Man, and speaks of his being in trouble, for seditious Words sworn against him, which were these: Preaching from 2 Tim. 3. 1. he said, *The Devil was like a King, that courted the Soul, and spoke fair till he was gotten into the Throne, and then Play'd Prank.* The witnesses deposed contrary to the Coherence of his Discourse, that he said the King was like the Devil. He was tryed at Shrewsbury before my Lord Newport, Mr. Serjeant Turner and others, May 28. 1662. It was also charged upon him that he had said, *There was more Sin committed now in England in a Month, than was heretofore in seven Years: And that there had been more and better Preaching in England for twenty Years past, than was ever since the Apostles Days.* He had Counsel assigned him, who pleaded that the time limited by the Statute in which he was Indicted, was expired: The Court yielded it was so, allowing Twenty eight Days to a Month; but they would understand it of Thirty Days to a Month; he was found Guilty, and fined Two Hundred Pound; and ordered to be imprisoned till it should be paid.

Mr. Hugh Rogers a worthy faithful Minister of Jesus Christ turn'd out for Nonconformity, from Newtown in Montgomeryshire, was buried at Welshpool, March 17. 1672. he was looked upon as Congregational; but his declared Judgment was
 ' That Ministers ought to be ordained by Ministers, and
 ' give themselves wholly to that Work; and that none but
 ' Ministers have Authority to Preach and Govern in a congregated Church; and that Christ's Ministers are his Ministers in all places; and that where the Word of Christ is Preached, and his Sacraments administered, there is a true Church.
 He was a Man of Excellent Converse, and whose peculiar Felicity lay in pleasant and edifying Discourse.

July 2d and 3d, 1680. these Two Days brought Tidings of the Death of Mr. Haines, sometime Minister of *Wem* in *Shropshire*, and since at *New-Chappel* in *Westminster*; and of Mr. Richard Edwards Minister at *Oswestry*, both worthy Conformists, pious, peaceable and good Men, whom I hope, through Grace, to meet shortly in Heaven. The Lord raise up others in their Room to be and do better.

Mr. Robert Bosier, my dear Friend and Kinsman, having just compleated the Twenty third Year of his Age, dyed of a Fever, September 13. 1680. at Mr. Doelittle's House in *Islington*, whither he was gone but a few Weeks before for Improvement in Learning; being formerly a Commoner of *Edmund-Hall* in *Oxford*; and since having spent some Years in my Family, and designed himself for the Service of Christ, in the Work of the Ministry. He was a young Man of Pregnant Parts, great Industry, and exemplary Seriousness and Piety, and likely to be an eminent Instrument of Good in his Day. His Friends and Relations had promised themselves much Comfort in him, but we know who performeth the thing that is appointed for us, and giveth not account of any of his Matters.

Mr. John Malden, my dear and worthy Friend, turned out from *Newport* in *Shropshire*, for Nonconformity, dyed at *Alkington* near *Whitchurch*, May 23. 1681. a Man of great Learning, an excellent Hebrician, and of exemplary Piety, and a solid Preacher; as he lived so he died, very low in his own Eyes; esteeming himself good for nothing, though really good for every thing, which was manifestly a Prejudice, both to his Comfort and to his Usefulness. He said, he was far from repenting his being a Sufferer against Conformity. The Relicks of so much Learning, Piety, and Humility, I have not seen this great while laid in a Grave: But blessed be God we had such a one so long.

Dr. Joshua Maddocks, a beloved Physician, our very dear Friend and Kinsman, dyed of a Fever at *Whitchurch*, in the midst of his Days, July 27th, 1682. a very pious Man, and especially eminent for Meekness; an excellent Scholar, and particularly learned in the Mathematicks: He lived much desired, and died much lamented.

Mr. Thomas Bridge, who had been Rector of the higher Rectory of *Malpas* about Fifty seven Years, being aged about Eighty Two Years, was buried at *Malpas*, October 7. 1682.

In his last Sickness which was long, he had appointed Mr. Green, one of the Curates there, to Preach his Funeral Sermon on 1 Tim. i. 16. *Howbeit, for this Cause I obtained mercy, that in me first, Jesus Christ might shew forth all long-suffering* : And to say nothing in his Commendation, but to give a large Account of his Repentance upon his Death-bed, &c. He was a taking popular Preacher, preaching often and almost to the last. When old, he could read the smallest Print without Spectacles.

Mr. William Cook, an aged, painful, faithful Minister of Jesus Christ in Chester, finished his Course with Joy, July 4. 1684. in the midst of the cloudy and dark Day. [See Mr. Baxter's Character of him in his Life, Part 3. pag. 98.] And an honourable Account given of him by Mr. Samuel Bold, of Szeple in Dorsetshire, in a large Preface to his Book of *Man's great Duty*.] [He was eminent for great Industry, both in publick and private Work ; great Self-denial, Mortification, and Contempt of the World, and a strict Adherence to his Principles in all the Turns of the Times.] He was first Minister at Wroxal in Warwickshire ; there he published two Treatises against the Anabaptists. From thence he was by the Advice of the London Ministers, removed to Ashby in Leicestershire, whence he was turn'd out for refusing the Engagement, and afterward settled in Chester, where he was Minister of Michael's Church, till he was outed by the Act of Uniformity. He was an Active Man for Sir George Booth, when he made that Attempt to bring in the King, in 1659. for which he was brought up a Prisoner to London, and continued long under Confinement in Lambeth-house ; and had not the times turned had been tried for his Life. During the Usurpation, his frequent Prayer was, *That God would pull down all usurped Power, and restore the Banished to their Right*. After he was Silenced by the Bartholomew Act, he continued to his Death in a Pastoral Relation to a Society of many worthy eminent Christians in Chester ; though during the Heat of the Five-mile Act, he was forced to withdraw to Puddington in Wirral, where (as in Chester, till King Charles's Indulgence) he constantly attended on the publick Ministry ; and he himself Preached in the Intervals. He would say sometimes to his Friends, when he was in that Retirement, that he thought *what little Peace and Quietness there was in this World, God's People enjoyed it in their Corners*.

Corners. Soon after he was silenced, he was committed to the common Goal of *Chester* for Preaching in his own House, by the Mayor, at the instigation of the then Bishop *Hall*. He was very indefatigable in his Ministerial Labours, in which he never sought the Assistance of any other Minister; though while he had Liberty he constantly kept a publick Fast in his Congregation every Month, as he did also a private Fast in his own Closet and Family every Week. He usually set apart one Afternoon every Week, to visit the Families of his Congregation, and to catechise their Children and-Servants, and discourse with them personally about their Souls; his visits were short and edifying (and he managed them as one that was a great Husband of his Time) and he seldom or never parted without Prayer. He was not free to join in the *Common-Prayer*, and bore his Testimony against *Prelacy* and the Ceremonies with something of Zeal; but his great *Piety*, *Integrity*, *Mortification*, and *Charity*, recommended him to the Respects even of many that differed from him. If any ask'd his Advice to any thing which might draw *Suffering* upon them, he would be very *tender*, and desire them not to depend upon his Judgment; but since it was a *matter of Suffering*, to be fully *persuaded in their own Minds*. He was a great Scholar, and a hard Student to the last, and was far from entangling himself in the Affairs of this Life, not knowing ought he had, save the Bread that he did eat. In Worldly Matters he was not very conversable, but in Discourse of the things of God none more free and affable, or more ready to do Good. He lived and died a great Example of strict and close walking with God, and a Heavenly Conversation; and his Memory is very precious with many. He died in the Seventy third Year of his Age. When he lay on his Death-Bed, an aged Friend of his asking him if he had not Comfort in Reflection upon his Labours in the Work of God, he presently replied, *I have nothing to Boast of*. He was buried in *Michael's Church* in *Chester*; and though for some time before he died, such was the Heat of the Persecution, that he durst not shew his Face in the City, yet many considerable Persons were very forward to do him Honour at his Death.]

Mr. *Jonathan Roberts* of *Llvair* in *Denbighshire*, my dear and precious Friend, and a Faithful Minister of Christ, died at Mr. *Titus Thomas's* House in *West-Felton*, and was buried there

there Sept. 26. 1684. A true *Nathanael*, an *Israelite* indeed, for Plainness and Integrity; a silent Sufferer for his Nonconformity, for which he quitted a good Living in *Denbighshire*. He was a learned Man, a Master of Arts of *Oxford*; he died with Comfort in his Nonconformity, and with Confidence of a return of Mercy in God's due time. The Summer before he died he had been at *Oxford*, *Cambridge* and *London*, where he heard and saw that which much confirm'd him in his Dissent.

Mr. *Zechariah Cawdrey*, Minister of *Bartomley* in *Cheeshire*, a learned and godly Divine, was buried December 24. 1684. a Conformist, and formerly a great Sufferer for the King, but in his latter times much maligned and reproached by some People for his Moderation towards Dissenters, for his Book of *Preparation for Martyrdom*, and for his Zeal in keeping up the Monthly Lectures at *Nantwich*, and *Tarvin*. But he is gone to the World of Peace and Love, and everlasting Praises.

Mr. *Titus Thomas*, Minister of the Independent Congregation in *Salop*, was buried at *Felton*, Decem. 10. 1686. He was a worthy good Man, and not so strait laced as some others; we were Six Nonconformist Ministers there at the Funeral, and the Seventh dead in the midst of us, saying to us, *Therefore be ye also ready*.

Mr. *John Cartwright*, my worthy Friend and Brother, a faithful Minister of *Jesus Christ*, was buried at *Audlem* in *Cheeshire*, Feb. 17. 1687. formerly Minister of *West-Kerby* in *Wirral*, afterwards Chaplain to the Pious Lady *Wilbraham* at *Woodhey*.

Mr. *Edward Gregg* of *Chester*, a worthy Gentleman, and my dear Friend, died July 9. 1689. of a Fever, in the midst of his Days. He was one that feared God above many, of a meek and quiet Spirit, and eminently active and useful in his Generation. The Lord is pulling our Earthen Props from under us, that we might lean upon, and trust in himself alone, and might learn to *cease from Man*.

Mr. *Daniel Benyon* of *Ash*, my dear Friend and Kinsman, died June 25. 1690. a very serious pious Gentleman, and an *Israelite* indeed, a true Lover, and ready Benefactor to all good Men, especially good Ministers. He told me a little before he died, God had made use of me (though most unworthy) as an

an Instrument of his Conversion ; for which I bless his Holy Name. He had a long and lingering Sickness, which he bore with great Patience.

Mrs. Crew of *Urkinton* in *Cheshire*, an aged Servant of the Lord, was buried *July 8. 1690.* She kept her Integrity, and abounded in Works of Piety and Charity to the last, and finished well ; to God be Praise.

Mrs. Hunt of *Shrewsbury*, the Relict of Colonel Hunt, another rare Pattern of zealous Piety, abounding Charity, and eminent Usefulness in her Place, finished her Course, *October 23. 1690.* after two Days Sickness.

The Reverend, and Learned, and Holy Mr. *Richard Baxter*, died at *London*, *December 8. 1691.* aged Seventy six, and One Month ; as much vilified by some, and magnified by others, as most Men that ever were ; but it is a small thing to be judged of Man's Day. He was buried at *Christ-Church, London*, with great Honour.

Mr. *John Wood*, my good Friend, died *September 19. 1692.* at *Mitton* in *Shropshire*, aged about Seventy ; he was sometime Fellow of *Magdalen-Colledge* in *Cambridge*, where he was outed for Nonconformity ; a learned Man, but wanted the Faculty of Communicating ; one that feared God, and walked in his Integrity to the last ; had no certain Dwelling-place on Earth, but I trust hath one in Heaven. *Hic tandem requiescit.*

Mr. *Richard Steel*, my old and dear Friend, and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ, died at *London*, *November 16. 1692.* in the Sixty Fourth Year of his Age. A Man that had been greatly useful in his Generation, both in the Country and at *London*.

Mr. *Thomas Gilbert* died at *Oxford*, *July 15. 1694.* formerly Minister of *Edgmond* in *Shropshire*, aged Eighty three, a learned good Man.

Luke Lloyd, Esq; of the *Bryn* in *Hanmer* Parish, my aged worthy Friend, finished his Course with Joy, *March 31. 1695.* being Lord's Day. He was in the Eighty seventh Year of his Age, and had been married almost Sixty nine Years to his pious Wife (of the same Age) who still survives him. He was the Glory of our little Congregation, the Top Branch in all respects of our small Vine, and my Friend indeed.

[When he made his Will, under the Subscription of his

Name he wrote, *Job 19. 25, 26, 27.* On which Text of Scripture (*I know that my Redeemer liveth, &c.*) Mr. Henry, at the Request of some of his Relations, Preached a Sermon at the Licensed House near *Hammer*, sometime after his Funeral; in which Sermon, he bore a very honourable Testimony to that worthy Gentleman, who (as he saith) went to Heaven without a Blot, held fast his Integrity, and was lively and zealous in the Christian Profession to the end of his Days. He was very exemplary for his Love to the Ordinances of God, and his Delight in attending on them, his living upon Christ for Strength and Righteousness, his great Humility and condescending obliging Carriage in all his Converse. He was a Man of great Courage and Resolution; and yet in Prayer, Tender and Self-abasing, to admiration, often melting into Tears in the Confession of Sin; and his Charity and Moderation were known unto all Men.

He lived and died a Pattern of Piety, and Primitive Christianity, and still brought forth Fruit in Old Age; his Vigour, both of Body and Mind, being wonderfully preserv'd to the last; and by the Grace of God he finished well, and his Sun set under no Cloud. Such good Men are intended to be to us, as the Star that led the wise men to Christ; and as far as they do so, we are to follow them. *Mark the perfect Man, and behold the upright, for the end of that Man is Peace.*

Mr. Samuel Taylor, an aged Minister of Jesus Christ, and my true Friend and Fellow Labourer, died at *Wem*, June 26. 1695. he was turned out from *Edstaston-Chappel* near *Wem*, by the Act of Uniformity; chusing rather to beg his Bread than to wrong his Conscience. He continued in *Wem* ever since, and Preached there as his Strength and Liberty would permit. He had his House burnt in the dreadful Fire that was there in 1676. and had a child born that very Night. He was a Man of a very tender Spirit, humble and low in his own Eyes, of approved Integrity, and finished well. [Mr. Henry Preached his Funeral Sermon at *Wem*, on 2 Cor. 4. 7. *We have this Treasure in Earthen Vessels.*]

September 21. 1695. I heard of the Death of two holy and aged *Bartholomew-Witnesses*, Mr. Richard Mayo of London, and Mr. Henry Newpome of Manchester, *Psal. 12. 1.*

Mr. Edward Lawrence of London, my dear and worthy Friend, and a faithful Minister and Witness of the Lord Jesus,

Jesus, died November—1695. about the Seventieth Year of his Age; born at *Moston* in *Shropshire*, of *Magdalen-Colledge* in *Cambridge*, turned out from *Baschurch* in *Shropshire*, by the Act of Uniformity, in 1662. was driven from *Whitchurch* by the violent Persecution of the Conventicle Act, in 1670. when he removed to *London*, and there spent the rest of his Days.

He had many Children, but great Affliction in some of them, which gave Occasion to his Book entituled, *Parents Groans over their wicked Children*. [It is a very high but just Character, which Mr. Vincent hath given of him in his Sermon at his Funeral; of which let me take leave to add some few Instances that occur to us, which may be instructive, besides those which we have already mentioned occasionally. At his Meals, he would often speak of *using God's Creatures as his Witnesses that he is good*; and we cannot conceive how much good our God doth every Moment. An Expression of his great regard to Justice, was that common Caution he gave his Children, *Tremble to borrow Two Pence*; and of his Meekness and Tenderness this, *Make no Man angry nor sad*. He often said, *I adore the Wisdom of God that hath not seen meet to trust me with Riches*. When he saw little Children playing in the Streets, he would often lift up his Heart in an ejaculatory Prayer to God for them, calling them *the Seed of the next Generation*. When his Friend chose to ride the back way into Town, he pleasantly check'd him, telling him, that his Heart hath been often refreshed, when he hath looked out at the Window and *seen a good Man go along the Streets*. He us'd to say, that *Cromwell* did more real Prejudice to Religion by his Hypocrisie, than King *Charles* the Second did, that never pretended to it. As also, that *he feared the Sins of the Land more than the French*.

A Friend of his in the Country writing to him not long before he died, desired his Thoughts concerning the Differences among the *London Dissenters*, to which he returned this Answer: *I can say little concerning our Divisions; which, when some Mens Judgments and Tempers are heal'd, will be also healed. But, when will that be? They that have most Holiness are most Peaceable, and have most Comfort.*

Over Mr. HENRY's Grave in *Whitechurch* Church, is a Marble Monument
with this Inscription.

M. S.

PHILIPPUS HENRY, de Broad-Oak, in Comitatu Flint, A. M.
Sacri Minister Evangelii; Pastor olim Worthenburiensis;
In Aula Regiâ natus piis & honestis Parentibus;
Scholæ Westmonasteriensis, indeq; Edis Christi Oxon.

Alumnus Regius:

Vir priscâ Pietate & verè Christianâ,

Judicio subacto & limato,

Memoriâ præstanti, magno & fecundo Ingenio,
Eruditione perpolitâ, summo Animi Candore, Morum Venuſtate

Inprimis Spectabilis, & in Exemplum natus:

Cui Sacra semper sua fides aliorumque Fama:

Divini Numinis Cultor assiduus;

Divini Verbi Interpres exquisitissimus;

Aliorum Affectus movere non minus pollens,

Quàm suis moderari:

Conſcionando pariter ac Vivendo palam exhibens

Christi Legem & Exemplar Christum:

Prudens peritusque rerum; Lenis, Pacificus, Hospitalis,

Ad Pietatis omnia Charitatisque officia usque paratus;

Suis Jucundus; Omnibus Humanus;

Continuis Evangelii Laboribus succumbens Corpus,

Nec tantæ jam par ampliùs Animæ,

In Dormitorium hîc juxta positum demisit,

Jun. 24^o. Anno Dom. MDCXCVI, Ætatis LXV.



Viro opt. multumque desiderato
mœrens posuit Gener ejus J. T. M. D.

F I N I S.

bit-
ment

A
S E R M O N

PREACHED AT

Broad-Oak,

June 4. 1707.

On OCCASION of the

DEATH

OF

Mrs. Katharine Henry,

RELICT OF

Mr. Philip Henry.

Who fell asleep in the LORD,
May 25. 1707. in the 79th Year of her Age.

By her SON.

L O N D O N :

Printed for J. Lawrence, at the Angel in the Poultry,
J. Nicholson, at the Kings-Arms, J. and W. Spzint,
at the Bell in Little-Brittain, and R. Cliffe and
D. Jackson, at the Bible and Three Crowns in
Cheapside. 1712.

D



ST. JOHN'S

DEATH

OF

MR. PAUL J. JONES

WHO fell asleep in the LORD

ON the 17th inst.

By his SON

LONDON

Printed by the Author, at the 'Lion and Lamb' Press, No. 1, St. John's Street, London.

Her
I
then
It is
ally
the Lo
wife u
my
ms R
effect
akes
ouray
at th
Me
the W
dod v
Yet
the R
th i
dod's
pr
any
any
raise
aly
ear C
raise
is in

PROV. 31. 28.

Her Children arise up and call her Blessed.

THIS is Part of the just Debt owing to the *Virtuous Woman*, that answers the Characters laid down in the foregoing Verses; and Part of the Reward promis'd and secur'd to her by him, who in both Worlds is, and will be *the Rewarder* *them that diligently seek and serve him.*

It is enough indeed, enough to make them truly and eternally Happy, that virtuous People are *blessed of God*; that the Lord Jesus is raised up in his Gospel to *bless them*, will rise up at the great Day to *call them Blessed*, come ye *Blessed of my Father*; of him they are sure to be blessed; *He that is Righteousness, has that sure Reward*; and *those whom he blesseth they are blessed indeed*; his pronouncing them Happy makes them so: This is enough to engage us all to, and encourage us all in the Study and Practice of Virtue and Piety, that the Praise of it, whether it be of Men or no, is of God. Men should be unrighteous, yet God will not, to *forget the Work and Labour of Love*; though Men should put Slights, God will put Honours upon those that *fear his Name*.

Yet (*ex abundanti*) over and above, this is *thrown in* as the Reward of Virtue, that among Men also ordinarily it hath its Praise; all that are wise and good, to be sure are of God's Mind, and will say as he saith, and praise those whom he praiseth; and even in the Consciences of others too, it is many Times powerfully made manifest. *If there be any Virtue* (saith the Apostle) *if there be any* Phil. 4. 8. *Praise*, which intimates that *Virtue* is a *Praise*, not only Praise worthy and the real Praise of those who wear that Crown, but is attended with the Praises of others, who praise it, and praise God for it. What is Heaven but *Holiness in Honour*; Grace crowned with Glory? Shining in the Perfe-

Perfection of Lustre to the blessed Inhabitants of the upper World; and such Praise as a dark and weak Capacity is able to give in this distant and imperfect State is made likewise to attend Virtue, and is one of the present Recompences of Obedience in Obedience. *In keeping of them there is this great Reward.*

It follows here v. 30. *A Woman that feareth the Lord, she shall be praised;* which is (1.) a Promise to those who are virtuous that they shall have not only the Comfort of it in their own Bosoms living and dying, but the Credit of it also among their Relations, Friends and Neighbours, of whom they shall be had in Honour, both present and absent. (2.) That a Precept to those that are about them, that they give them the Praise of it. That of Solomon the Jews read as a Precept, Prov. 10. 7. *Let the Memory of the Just be blessed;* and therefore when they make mention of any eminent Saint they add, *fit Memoria ejus benedicta*, let his Memory be blessed. We call the burying of our Dead Friends, the last Office of our Love to them, but it is not so, there is a further Office of Love owing to them, a Debt to their Memory which we must always be paying, and must not while we live think our selves discharged from.

Though we must not make the Praise of Men our chief End (far be it from us to do so.) If we seek Honour from Men, we implicitly slight that which comes from God, not sufficient to reward our Services, and ballance our Losses yet in Order and Subordination to the Glory of God, we must have an Eye to our Reputation with Men.

Mat. 5. 16. *Let your Light so shine before Men in a good Conversation, which is both pleasing and guiding as the Light, that they may not only hear your good Words, but see your good Works, and glorify you Father which is in Heaven, from whom proceeds every Grace, and every good and perfect*

Jam. 1. 17. *Gift, and who therefore is the Father of all the Lights.* Not that they may see your good Works and Glorify you, you must expect to be abased and vilified and not seek your own Glory, but see your good Works, and glorify your Father, and that from him all your Glory may result and be reflected.

We are to value Things as they are rated in God's Books, and there we are told that a good Name is better, not only than *precious Ointment*, but than *great Riches*, not only than all the Pleasures but than all the Profits of this World. A good Name is a Name for good Things with God and good People; and this is therefore to be valued, desired, and pursued, because it is an Honour to Religion, gives Occasion for the Thanksgivings of many to God, 'tis an Advanrage to us in serving God and our Generation; and when we are gone will be an Encouragment to those that shall come after us, to keep close to the Ways of God and Godliness. And therefore *whatsoever Things are honest and lovely, amiable and of good Report*, let us think of those Things and abound in them.

The Praise which particularly attends the virtuous Woman, is here described to come among others from her own Children, *her Children shall arise up and call her blessed*. This virtuous Woman then is not a Recluse, one shut up and cut off from the Business of this Life, and the Affairs of a Family, under Pretence of Devotion, and Separation to God; the Church of Rome makes such only their Religious, as they call them, and celebrates their Sanctity who abandon the Relations they have, and *abjure* those they might have, as if none but they *enter'd into Religion* and profess'd it. But the Scripture Canon gives other Measures by which to judge of Religion, and other Rules by which to steer in it than their Canons do; *I will* (saith the Apostle) *that they marry, bring up Children, guide the House, and give no Occasion to the Enemy to speak reproachfully*, as they do who under Pretence of *overcoming the World, over-run it*. And they that in these Things faithfully serve God and their Generation, not only give no Occasion to the Enemy to speak reproachfully of them, but give Occasion to all to speak honourably of them, and among the rest, *their Children shall rise up and call them blessed*.

1. 'Tis here implied, that it is a great Comfort to those who are good themselves, to see *their Children rising up, risen up*. Many good People are taken away and see their Children but just come into the World, putting forth like Flowers, when they that should have nurs'd them up are removed from them, leave them in the Cradle, or leave them (as we say)

to the wide World; this occasions them some sad Thoughts upon their Death-beds, and if other Difficulties be got over yet this makes them loth to die; but in that Case 'tis a Comfort that the Fatherless, Motherless Children may be, must be left with one that will preserve them, and who has many a Time remarkably owned and blessed the Orphans, and proved himself the best of Guardians; *he is the*
 Psal. 10. 14. *Helper of the Fatherless that commit themselves to him.*

But if God prolong the Days of his People in the Land he has given them, so that they live to see their Children grow up, and applying themselves to the Service of God in their Generation, likely to honour God in their Day, as the Parents did in theirs. 'Tis very comfortable, and makes it easier to them when they are call'd, to bid farewell to this World, and very comfortable to think that their Children will be praising God on Earth, when they are praising him in Heaven. You that are Parents who see your Children *rise up*, and bidding fair for Usefulness on this Earth, and Happiness in a better Place, bless God for it; look upon it as one of the Comforts of the lengthning out of your Life, that as you your selves through Grace grow riper for Heaven, so you live to see your Children by the Influence of the same Grace setting their Faces thitherward. This may encourage you to say, *Now let thy Servant depart in Peace.*

When Godly Parents are removed by Death, and the Place they adorn'd and fill'd up must know them no more, 'tis a very happy Thing and bodes well to the Land, to the Age, to the next Age if their Children *rise up* in their Room, a Generation of humble holy serious Christians, Followers of them who through Faith and Patience inherit the Promises: It is very threatening, and an ill Omen to the Publick, when (as *Moses* saith to the two Tribes and a half, *Num. 32. 14.*) a *Generation of sinful Men riseth up* in the Room of their sinful Parents, to fill up the Measure of their Iniquity, and *augment yet the fierce Anger of the Lord*: But on the contrary, it is comfortable to those who are concerned for the Honour of Christ, and the Prosperity of his Church, to see a Generation of Godly People *rising up* in the Room of their Godly Predecessors, to bear up the Name of Christ in his Truths, Ordinances and Laws, and to be to him for a Name, and a Praise, and

DEATH of Mrs. Katharine Henry.

7

and a Glory, a Seed to serve him, and the Interests of his Kingdom among Men, which shall be accounted unto him for a Generation; when it may be said as it is of the Church, Psal. 45. 16. *Instead of the Fathers shall be the Children.* 'Tis for the Honour of God's Promises concerning the Seed of the Upright, and of his Covenant with them; 'tis for the Credit of good Education, and an Answer to many Prayers, when the Children of Religious Families are Religious, when the End is preserved, and Piety becomes an *Heir-born to a House*; but if it should be interrupted, or cut off in particular Families, we may with Comfort assure ourselves that the sacred Line shall be as long as the utmost Line of Time: *Children shall rise up to bless the Lord, if not our Children*; though there be a Degeneracy in some Families, we hope there shall be an Improvement in others to ballance it: So that in every Age the Son of David shall not want those that will be his Witnesses, though not always alike numerous, or alike conspicuous, yet one Generation shall certainly praise his Works to another, *Children shall be created (rather than fail) to praise the Lord, Children raised up out of Stones to Abraham, even out of the Stones of Jerusalem to cry Hosanna*: The Promise is sure, 'tis inviolable, 'tis what we may depend upon, that the Name of Christ shall endure for ever (whether in our Families or no we cannot tell, but some where it shall) and his Throne as the Days of Heaven; so that as long as the World stands, there shall be a People in it in one Place or other that shall fear God, and work Righteousness and be accepted of him. Let God alone to secure his own Interest, do his own Work, and fulfil his own Counsels; when the mystical Body is compleated then cometh the End.

Her Children shall rise up. We will suppose the virtuous Woman described here to have finished her Course, and then *Children rise up, i. e. stir up themselves* with so much the more Vigour and Zeal to pursue the same Course, and do so much the more and better Service to God and their Generation. Note, The dying of old Christians should be the quickning of young ones. When our Godly Parents are removed, and an End put to their Usefulness, 'tis Time for us to *rise up*, to put forth ourselves with so much the more Liveliness and Resolution in serving Christ and striving against Sin, that we may do something towards making up the Breach and repairing

pairing the Loss. When good People are removed, it's Time for those that are left behind to *stir up themselves*, and contrive what they shall do more for God, that those that are gone may be the *less miss'd*; to apply themselves with a double Diligence to all the Services of Religion, that though

there be fewer Hands, there may not be less

Jos. 1. 2. Work done. *Moses my Servant is dead* (saith God)

Now therefore *Joshua arise*; such and such good Christians are dead that prayed much, and did much good, now therefore *let us arise* that are left behind, and take so much the more Care and Pains in Religion, that though there be fewer praying, teaching, giving People, yet there may be no less praying, no less teaching and exhorting one another, and no less Good done.

Holy *Job* speaking of his own Afflictions, and approaching Death saith, *upright Men shall be astonied*

Job 17. 8. at this, astonied to see such a useful Man as *Job*

remov'd in the midst of his Usefulness, and many such *astonishing* Breaches have been made upon us; *astonied* to see those soon remov'd, that could be ill spared; sometimes the *Sun goes down at Noon*, and no marvel if at that we stand *astonied*, and know not what to make of such Dispensations; the Flowers are plucked up, while the Weeds are left to grow. But shall we then succumb and sit still in the Astonishment, shall we lie down and despair of keeping up the Work of God? By no Means, *The Innocent shall stir up himself against the Hypocrite*, and resolve to make his Part good with him; shall neither desert the Cause, nor despair of Success, but exert himself so much the more for the Glory of God, that Religion, that righteous Cause may not sink for want of Hands to bear it up.

2. The Children of the virtuous Woman that rise up shall call her Blessed. It is her Honour that she shall be praised by them, by them that were best acquainted with her, and most indebted to her; it is their Duty to praise her in Return for all the Care she has taken of them, the Pains she has taken with them, and the Pleasure she has taken in them, give them of the Fruit of her Hands, so the Honours paid her by her Children are, and let her own Works, those she bore, those she nursed, those she taught, praise her in the Gates.

That this Place has lately parted with a virtuous Woman I believe you will all own; one that was here a pious, prudent, generous, charitable House-keeper about Three

DEATH of Mrs. Katharine Henry. 9

score Years; born here, and that here spent almost all her Days, and here ended them in a good old Age, with a great deal of Holy Security and Serenity of Mind: One of whom it might be said as it was of *Ruth*, all the Children of my People do know that she was a virtuous Woman. You have been told it from this Place already, and have been stirr'd up (God grant the Excitement may not be in vain) to follow her and others, who are gone before us to the better Country, *Heb. 6. 12.*

But we also must bear Record, and we may do it with the more Assurance, because you know *3 Joh. 12.* that our Record is true; nor can we be suspected of Partiality herein, but might rather be charged with Injustice and Ingratitude should we neglect to pay this Debt. You then will witness for us in this Matter, that now the virtuous Woman is gone to receive the Reward of her Virtue in a better State; her Children, those of them that are left behind, rise up and call her Blessed, while those of them that are gone before, are Sharers with her in her Blessedness. It is a Comfort to us, and we reckon it a great Instance of the distinguishing Mercy and Favour of our God, that we are the Children of those whom we have Reason to call *Blessed*: The greatest Honour that some Children can do to their Parents is only like *Shem* and *Japhet* to conceal their Shame, and cast a Mantle over their Follies; but blessed be God we need not that. Nay, we may go further than the Daughters of *Zelophehad* did in the Account they gave of their Father, of whom they could say that he had not been any of the Plagues of his Generation, *Num. 27. 3.* we can say more than that of our Parents, that they were not only Blessings to their Family, but Blessings to the Country, Blessings to the Age in which they lived, and for this their Children shall rise up and call them Blessed.

Doct. That the Children of Virtuous and Godly Parents, ought to rise up when they are gone and call them Blessed.

Here I shall Endeavour to shew,

1. What is the Character of those Parents to whom this Honour is due from their Children.

P 2

2. What

2. What is the Duty of the Children, that they may in a right Manner discharge this Debt to the Memory of their good Parents.

For the First, What must the Parents be, that their Children when they are gone may call them *Blessed*: If the Parents be Atheistical and Profane, Drunkards and Unclean, Swearers and Sabbath-Breakers, and Scoffers at Religion, or if they be meer Carnal Worldlings, if Covetous and Contentious, Deceitful and Oppressive, the Children have no Reason to call them *Blessed*; If the *Way* of the Parents be their

Folly, let not their *Posterity* approve their *Sayings*,
 Psal. 49. 13. nor like a *vain Conversation* ever the better for its being received by *Tradition* from their *Fathers*:

They who train up their Children in Ungodliness and Immorality, in Prejudices against Religion, and Enmity to the serious Professors of it, and so help to ruin them, the Day may come when their Children will rise up in Judgment against them and call them *Cursed*: But such Black Instances make ours shine the brighter.

Her Children! Whose? Why, the Children of the *virtuous Woman* here described; *her Husband* be praiseth her, for his Heart safely trusts in her, and that gives her no small Commendation, yet that is not all, he takes all Occasions to speak well of her: The Children they do the same, and both concur in the Matter of the Praise. Now let us briefly enquire after some of the Characters of those, whose Children must rise up and call them *Blessed*; and this Enquiry, I intend not only for a just Encomium of her that's gone, and indeed of both our Parents, but for Instruction to my self and others of you that are Parents. Let us learn so to *qualifie* our selves by the Grace of God, and so to *carry* our selves, that our Children may rise up and call us *Blessed*: As Children should be afraid of loosing their Parents good *Wishes*, so Parents should be afraid of doing any Thing justly to lose their Childrens good *Word* and good *Will*.

Now for the drawing of the Character of those whose Children shall call them *Blessed*, I shall look but little further than the two Verses before the Text, and the two Verses after it; and there we shall find that such as are *Wise* and such as are *Kind*, such as are *Industrious* and such as are *Charitable*, such as are *Virtuous* and such as are truly *Pious* and *Religious*,
 their

DEATH of Mrs. Katharine Henry. 11

their Children shall rise up and call them Blessed ; such by the Grace of God our Parents were, may the same Grace make us such.

1. Those that are *truly Wise* deserve Praise : And this is Part of the Character of the virtuous Woman here, that she *opens her Mouth with Wisdom*, v. 26. She is not doom'd, nor hath she doom'd herself to *perpetual Silence*, but what she doth say, *Wisdom* has the dictating of it, and it turns to her Praise. *Wisdom* not only *makes the Face to shine* for the present, but leaves a good Report to succeeding Generations, like the After-Beams of the Sun when he is set, surrounded with which he lies down in Honour.

If we be wise, we shall not only be *wise for our selves*, but wise also for our Children, and for their Good, especially if we *open our Mouth with Wisdom*, and so instil into their Minds what they will afterwards have use for ; if we know when to speak, and what, and how ; if we speak calmly and considerately ; if our Heart Study to answer ; if our Lips bring forth *Wisdom* out of a good Treasure of it in the Heart ; if we put away all that foolish Talking which corrupts good Manners, and debaucheth the Minds, especially of young People, and *keep our Mouth as with a Bridle* at all Times, particularly when our Children are before us, they will have Reason to call us *Blessed* for setting them an Example of the good Government of the Tongue. Children learn to speak from their Parents and Nurses, let them from us learn to speak well, and not to mix the *Language of Ashdod* with the *Jews Language*. We have the bending of the Bough when it is yet young and tender, let us be wise in managing it, that we may set it right. We know how long a Word from a Parent to a Child, that is just coming to Years of Understanding will be remember'd ; I know it by Experience ; what the Vessel is then season'd with, it will retain the Savour of ; let us then open our Mouths with *Wisdom*, that our Lips if they do not *feed many*, yet at least may feed our own Children with *Wisdom and Understanding*.

Some of you will say, that you have now lost (I am sure I have lost) a very discreet and prudent Counsellor, that not only order'd her own Affairs with *Wisdom*, but knew very well how to advise others, and was many a Time *Eyes to the Blind* ; one that was very well vers'd in *Solomon's Proverbs* ;

and the Rules of Wisdom which may be fetch'd from thence for the Conduct of humane Life, and knew how to apply them, and to *use Knowledge aright*. Let us in like Manner stock our selves with the Principles of Wisdom, govern our selves by the Rules of Wisdom, submit our selves to the Laws of Wisdom, and be ready on all Occasions to speak pertinently and to the Purpose, that *opening our Mouths with Wisdom*, our Children may suck it in when they are young, and shew it forth when they are old, and then they will have Reason to rise up and call us Blessed.

2. Those that are *truly kind* deserve this Honour. I say *truly kind*, for many are very fond, as David of Adonijah, but are therein really *unkind*; those are truly kind that are *wisely* so, that are tender of their Childrens Comfort, but not indulgent of their Childrens Follies. That also is the Character of the virtuous Woman here, that *in her Tongue is the Law of Kindness*, not the Humour of Kindness, or the Pang of it, but *the Law of it*, such Kindness as *receives Law* from Wisdom, and gives Law to the whole Conversation. Those Parents that have this Law in their Tongues, in their Hearts, and are always under the Commands and Regulations of it, gain their Childrens Love, and are intitled to their good Word; those Parents who make Conscience of that Command, which we have more than once among the Laws of Christ, *Parents provoke not your Children to Wrath* by Haughtiness and Moroseness, and keeping them at an unreasonable Distance, by constant Chiding, and severe Correction *lest they be discourag'd*: But who are *gentle towards them* as becomes Parents towards those that are Parts of themselves and that derive their Follies from them; who reprove with the Meekness of Wisdom, restrain with Reason and a due Consideration of all Circumstances, counsel and admonish with Compassion and Affection, and rule with a steady gentle Hand, such Parents as these the Children will rise up and call Blessed.

And for this, I am sure we have Reason to call our Parents Blessed, never were any more under the Government of the Law of Kindness, Kindness particularly to their Children than they were. To be kindly affectioned is of good Report with all Men, recommends Religion as that which softens and sweetens Mens Tempers, fits them for all Relations, and makes

DEATH of Mrs. Katharine Henry. 13

makes them the Joy of all the Societies they are Members of, by this among other Things, they obtained a good Report.

Would we then be called Blessed, let us study the *Art of obliging*, and not only be *pitiful*, but be *courteous*; pitiful to the Miserable, courteous to all; let us be governed at all Times by that Wisdom from above, which is *gentle and easie to be entreated*, let our Passions be *Jan. 3. 17* always under the Check and Conduct of Religion and right Reason; let all Bitterness, and Frowardness, and Peevishness be put far away from us, and every Thing that's sour and supercilious; let us not be like *Nabal*, whose Character it was, that he was *such a Son of Belial*, that a Man could not speak to him; they that are so, trouble their own Houses: But let us study how to put a due Respect upon all, and particularly to convince our Children that we love them, and seek their Good; let the Law of Love rule in our Hearts, and the Law of Kindness in our Tongues, and let us study to make our selves and all about us *easie*, always *easie*, be pleasing, be pleas'd, then shall our Children rise up and call us *Blessed*.

3. Those that are *Industrious and Careful* deserve this Honour. This is the Character of the virtuous Woman here, *v. 27*. That she *looketh well to the Ways of her Household*, and most of the Characters given of her in the Verses before fall under this Head, where she is commended for her Diligence and Consideration, in the Management of her House and the Affairs of it, which is *her particular Calling*, and that in which she is to *abide with God*. 'Tis not made her Praise that she spends her Time in Reading and Contemplation, no nor that she spends all her Time in Devotion neither, though she has her stated Times for that. But that she *looks well to the Ways of her Household*, appointing them their Portion of Meat, and Work too in due Season, has her Eye upon all under her Charge, to see that they both *do and have* what is fit. 'Tis required from Wives that they *guide the House*, and they have need of Wisdom to do it well. *1 Tim. 5. 14* That's their Place, their Post, *Man goes forth to his Work and to his Labour*, but the Woman stays at Home to hers: *Where is Sarah thy Wife? Behold in the Tent*, where should she be else? The virtuous Woman is a good House-

keeper ; one that in managing the Affairs of the House, prudently avoids both the Extreame of undue *Spairing*, and undue *Spending* ; that doth not on one Hand over-work her Household, and yet on the other Hand, suffers them not to mispend their Time and neglect their Business ; that orders every Thing to its proper Time and Place, and yet is not over nice or troublesomly Curious: That is neither anxiously careful with that Fear which has Torment and Amazement, nor yet careless and thoughtless of the Morrow. This is the wise

Woman that *buildeth her House*, while the Foolish by neglecting it, doth in Effect *pull it down with her Hands*, and let it go to Wreck and Ruin.

Prov. 14. 1. This is she that knows and observes a due Proportion between *laying up* for her Children, and *laying out* upon them, so as that neither unduly exclude or intrench upon the other, but both according to their Place. Such a Mother in Israel hath this Place now lost, that provided well for her Household with a great deal of Ease and Order, and looked well to all the Ways of it, and answered all the Characters of the virtuous Woman here described ; and if her Children that reap so much Benefit by her good Example, and the good Education she gave them do not call her Blessed, let every Body call them *ungrateful*, and you can call them no worse.

And let all Parents thus merit their Childrens Respects, by consulting the Prosperity of their Family, and providing for them Food convenient, both *for the present and for hereafter*, so as that *there may be an Equality* as far as humane Prudence in Dependance upon God's Providence can order : If all be *laid out* and none *laid by*, they *must afterwards come down*, and that will be a Temptation one Way ; if all be *laid by* and none be *laid out*, they will afterwards *rise*, and that will be a Temptation another Way. It is neither the Wisdom nor the Kindness of Parents to their Children, to make it all their Care and Business either to hoard for them, we have *seen Riches kept for the Owners thereof to there Hurt*, or on the other Hand, to set them off with Advantage to the World, by their making a Shew, that likewise has been of fatal Consequence to many, but to give them an Education according to their Rank, to do all they can to fit them for Business, for the Service of God, and their Generation according to the Will of God, to give them good Instructions and good Ex-
amples

amples of Humility, Industry, Benificence, and Honesty, to put up good Prayers for them, and with them: And this is that Care of Children for which we must rise up and call our Parents Blessed.

4. Those that are *Charitable*, and do good in their Places, are worthy of this Praise; and this is here made Part of the Character of the virtuous Woman, v. 20. *She stretcheth forth her Hand to the Poor, yea, she reacheth forth her Hands to the Needy.* Her Prudence and Diligence find out the Poor and Needy, the proper Objects of her Charity, and she leaves not the Distribution of her Alms with others, as if she thought it below her, but with her own Hands relieves and succours the Necessitous; her Charity is extensive to those at a Distance, intimated in the *stretching forth of her Hand* to them; it also intimates, that she doth it Cheerfully and heartily, with a willing Mind, and not grudgingly; *drawing out her Soul* first to the Hungry, *Isa. 58. 10* and then *reaching out her Hand* to them.

Those who do this, set their Children a good Example, going before them in good Works; they likewise leave them, if not a great, yet a good Inheritance, which will be sweet and sure to them; and though they may leave them so much the less of this World's Goods, yet they will leave them so much the more of the Blessing of God, which *makes Rich and adds no Sorrow.* He that disperseth and gives to the Poor, has not only a *Righteousness which endureth for ever*, but *Wealth and Riches also shall be in his House*, with which his Posterity shall be *Pf. 112. 2, 3, 5* blessed. What is so laid out is Bread cast upon the Waters, which will be found again after many Days; 'tis good Seed sown in good Soil which will come up again with a great Increase, 'tis put out to the best Interest, and upon the best Security, for 'tis *lent to the Lord*, and shall certainly be repay'd more than a Thousand Fold. This is another Thing for which we have Reason to rise up and call our Parents Blessed, for they were *rich in good Works*, as you very well know, yet without Noise or Ostentation. The *Loins of the Poor blessed them*, and therefore we should in concurrence with the Blessing of him that was ready to perish,

And

And let us in like manner recommend our selves to those we shall leave behind, as *Dorcas* who was celebrated for the *Alms-Deeds which she did*, not which she put others upon doing, or which she purposed hereafter, or which she would do by her Will, no, but which she *did* herself out of her own Estate, making her own Hands her Executors. To do good and to communicate, let us never forget, for with such Sacrifices both God and Man is well-pleased.

5. Those that are *Virtuous*, their Children shall rise up and call them *Blessed*, especially those that excel in *Virtue*, as it follows here, v. 28. *Many Daughters have done virtuously, but thou excellest them all.* Those we call *Virtuous* that are Sober and Temperate, Just and Righteous in their Conversation, Conscientious in all they say and do, in all they design and endeavour, fair and honest in all their Dealings, that have no Blot cleaving to their Hands, or to their Hearts; that have been exemplary for that *Integrity and Uprightness* which doth become Christians, and will preserve them, and study in every Thing to conform to the Laws of Natural Religion, which are not repealed, but confirmed and improved by our Christianity. Devotion towards God without Justice and Sobriety, Meekness and Compassion towards Men, comes far short of that Universal Righteousness, which is requisite to our Acceptance with God, Hands lifted up will not reach Heaven unless they be *pure Hands*, and *lifted up without Wrath and Contention.*

Virtue may be taken more strictly for Vigour, and Boldness, and Resolution in that which is good; Courage and Spirit in doing our Duty, in facing Difficulties, giving Reproofs, bearing Reproaches, improving Opportunities, and pressing forwards towards Perfection. The *Virtuous* are those who are lively and chearful in Religion, that *sing in its Ways*, and are *servent in Spirit serving the Lord*; and in this Sense, she was a virtuous Woman whom we have now lost.

Now where there is *Virtue* there is *Praise*, there is that which ought to be praised, that for which the Children must rise up and call the Parents *Blessed*,
 Phil. 4, 8. espe-

especially those who *excelled in Virtue*, as ours did. Those who have only made a Profession of Religion, but have rested in the Shews and Formalities of Devotion, while their Lives and Conversations have been disagreeable, little Reason will either their Children or their Friends have to call them *Blessed*, for the Name of God and his Doctrine is evil spoken of through them; but those who beautify their Profession by that which is *Lovely* and of *good Report*, who thereby bring Honour to their Families, and set them a good Example, their Children who shall be blessed for their Sakes, must rise up and call them *Blessed*.

6. Those that are *Pious* and *Religious* towards God are entitled to this Honour, *v. 30. a Woman that feareth the Lord, she shall be praised.* Moral Virtue is a blessed Thing, but it will not make us blessed without serious Godliness: As Righteousness towards Men is an essential Branch of true Religion, so Religion towards God is an essential Branch of universal Righteousness. 'Tis the *Fear of God* that crowns the Character of this virtuous Woman, without which, all the rest was of small Account. Those that hereby honour God he will honour, and will have us to Honour.

Those that keep up a holy Awe and Reverence of God upon their Minds, that set him always before them, and have their Eyes ever towards him, that have a Regard to his Authority over them, and with an Eye to that, submit themselves both to his Precepts and to his Providence, that make Conscience of their Duty to him, and are afraid of offending him, that devote themselves to his Praise, and make it the Business of their Lives to glorify him, as the greatest and best of Beings, and Evidence it in all the Instances of a steady, uniform, and undissembled Devotion.

Those that make Conscience of Prayer in Secret and in their Families, make a Business of it, and take a Pleasure in it; that Delight in the Holy Word of God, and make it their Meditation Day and Night; that converse much with it, and converse with others out of it; that call the Sabbath of the Lord *Holy* and *Honourable*, and honour God on that Day; that call his Courts amiable, and desire to dwell in his House, where they may be still praising him; and thus do the Work of Heaven, while they are here on Earth;

Earth; that live a Life of Communion with God, Conformity to him and Complacency in him; that have such a holy Dread of God and of his Wrath, as drives them to Christ and his Mediation, without which theirs no standing before the Just and Holy God; those that in their whole Conversation exemplify the Fear of God dwelling and ruling in their Hearts.

Those that not only by such a good Example as this, but by their prudent and pious Instructions teach *Psal. 34. 11.* their Children, also the Fear of the Lord, train them up in the Ways of Pure Religion, under the Conduct of the Principles of Catholick Christianity, not bias'd to a Party, nor sow'd with Animosity, and uncharitable Prejudices, and in Subjection to that Kingdom of God which is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost. They that do thus as they are accepted of God. So they shall be approved of Men, and their Children in a particular Manner have Reason to rise up and call them Blessed; and such you know the Parents were whom we are this Day calling so.

And let this engage all that are Parents to do likewise: Live in the Fear of God, be in that Fear every Day, and all the Day long, Bring up your Children in that Fear, look upon true Devotion to be true Wisdom, and do all you can to preserve the Entail of it in your Families, that your Children may be praising God for you on Earth, when you are gone to Heaven, and you and they may be for ever calling one another Blessed.

For the Second, What is the Duty of Children, that they may discharge this Debt, which they owe to the Memory of their good Parents: How must we perform this Service to those who have recommended themselves by those Characters. I shall open this in Six Things.

1. We ought always to maintain a grateful Remembrance, and take all Occasions to make an honourable mention of our Godly Parents. We cannot keep them from the Grave, but we may keep them from the Land of Forgetfulness; let their Memories live with us, when they are dead, live while we live, and be transmitted to those we leave behind; let them always be dear and precious to us, and being dead

let

let them be like *Abel*, yet *spoken of*. Some think *Laban's Teraphim*, were the Effigies of his Ancestors, which therefore he would by no Means part with; let the Remembrance of them be preserved in our Minds, and then we have the best Pictures of them, and such as we cannot be robb'd of. This is Part of the Duty requir'd by the Fifth Commandment (which is the First Commandment with Promise) *Honour thy Father and thy Mother*, honour their Memories when they are gone.

This we ought to do in Gratitude for all their Kindness to us, both as Parents, and as Godly Parents: Their Kindness to our Bodies and our Souls.

(1.) As Parents, they took Care of our Natural Life, and preserved that Lamp from being extinguished when it was First lighted, and a little Thing would have blown it out. *Why did we not die from the Womb, why did we not give up the Ghost when we came out of the Belly?* 'Twas because the *Knees prevented us*, and the *Breasts that we should suck*. That tender, that earnest Care which the God of Nature put into the Hearts of our Parents concerning us, when we were in the helpless State of Innocency, the Pains they took with us when we were unable to do any Thing for our selves, and perhaps froward with those that did any Thing about us, is what we can never make a sufficient Return for either to them while they live, or to their Memory when they are gone. The great Favours God bestowed upon his People *Israel*, are represented by the compassionate Relief given to an infant, which intimates that that's a Kindness never to be forgotten.

(2.) As Godly Parents, and upon this Account much more, we ought to do Honour to their Names, and their Memory should be doubly precious to us; remembering that in the sense *St. Paul* writes it to *Philemon*, we owe unto them, even our own Souls also, under God. What should we have been that were *born like the wild Asses Colts*, that brought into the World with us so much Sin, and Folly, and Corruption if we had not had good Parents, who took early Care to the utmost of their Power, to form us to that which is good? What should we have been

been if we had not been catechized, and instructed in the Principles of Religion, which we suck'd in with our Milk if we had not been restrained from Sin, and the springing up of the Root of Bitterness checked betimes. And if we had not been directed and quickened in the Way of our Duty, and told plainly, *this is the Way walk in it*. Notwithstanding all the Advantages of our Education, 'tis but enough with us, and we have Reason to complain of our Ignorances and Mistakes, our Defects in our Duty, and our Proneness to Sin: But how much worse would it have been with us, if we had never had those Advantages. Perhaps we should never have learned to pray, if our good Parents had not taught us when we were young, and trained us up to it; should never have been acquainted with the Word of God, if they had not made us acquainted with it, and taken Care that from our Childhood we should know the Holy Scriptures, as Timothy did, who being so conversant with the Scriptures when he was Child, when he became a Man, a Man of God, was by the Means thoroughly furnished for every good Word and Work, and if we by the same Means be not so in some Measure, it is our own Fault, they did their Part.

Blessed were they of the Lord that took Pity on us in our Folly, and taught us the good Knowledge of the Lord of the Lord Jesus, and led us into an Acquaintance with Jesus Christ, and him crucified, shewed us the Difference between Good and Evil, that we might *abhor that which is Evil, and cleave to that which is Good*; reasoned with us many a Time about our Souls and another World, set before us Life and Death, the Blessing and the Curse, followed us with Precept upon Precept, and Line upon Line, dealt with us as *reasonable Creatures*, shewing us what a rational Thing Religion is, and so *drawing us with the Cords of Man*, but dealt with us according to the Capacities of our Childhood, teaching us the Things of God as we were able to bear them, with Tenderness and a gentle Conduct, and so *drawing us with the Bonds of Love*; this is what we ought always to retain the Remembrance of, not only for our own Benefit, but for their Honour.

Blessed were they of the Lord who followed the good Instructions they gave us with constant and earnest Prayers to God for us Night and Day; having presented us to Christ in our Baptism, pursuant thereunto they oft presented us to him in their Addresses to the Throne of Grace, and pleaded our Baptism: A good Stock of Prayers they laid up for us, which we hope are upon the File in Heaven, and that we and ours after us shall reap the Benefit of them, for it is true of Prayer what we say of Winter, that it never rots in the Skies. Such Parents as these ought not to be forgotten, but to be daily remembred, and spoken of with respect, who daily remembred us, and whose Prayers like *Cornelius's*, came up before God for a Memorial.

2. We ought to give God Thanks for them, and that's the best Way of calling them *Blessed*, blessing God for them, and for the Benefit we had by them. They were themselves, and were to us what the free Grace of God made them, and no more; and therefore that Grace must have all the Glory. Whatever is blessed to us, we must bless God for, for he it is that blesteth it, and so maketh it a Blessing; he is the Author and Fountain of all that which is worthy to be praised, and therefore in him as the Centre, all the Lines of Praise must meet. All is of him, and therefore all must be to him; we are not to pray to God for the Dead, but we are to praise God for them.

Let us then who had godly Parents, look far back in our Thanksgivings and bless God.

(1.) For *his Grace in them*, which carried them on with Comfort, and enabled them to finish their Course with Joy: Now we have seen the End of their Conversation, and with what a holy Security and Serenity of Mind they put off the Body, and removed to the World of Spirits, we have Reason to give Glory to him who was the *Author and Finisher of their Faith*; who led them on in their Way, and bore them as upon *Eagles Wings*, till he had brought them safely and comfortably to their Journeys End, to that blessed State where they receive the End of their Faith and Hope, even the Salvation of their Souls.

We have Reason to bless God for her that's now removed, who bid Farewel to the World so very chearfully, said, she had had enough of it, and longed to be with Christ, would not have her Sicknes called an Affliction, but a welcome Messenger to fetch her Home; and said a little before she died, she hoped she knew in some Measure by Experience, what it is for a Believer to *have Eternal Life abiding in him*; having little Doubt of her future Happiness: For this she blessed God, and so should we.

(2.) We must bless God for our Benefit by that Grace. Though they could not give us Grace, no more than they could give us Being. Yet God was pleased to make Use of them as Instruments in his Hand in the Beginning, and carrying on of that good Work. God enabled them to teach us and pray for us, he made them Guides to us, and faithful Monitors, and made their Words to be to us as Goads and Nails. Now Thanks be to God who put that earnest Care into *2 Cor. 3. 16.* their Hearts for us, even to travel in Birth again tell they hoped they saw Christ formed in us. Has there been in the Hearts of our Parents, Ministers, or Friends, an earnest Care for the Welfare, the Eternal Welfare of our Souls, blessed be God that put it into their Heart, and made it such a Blessing to us.

David thanked God for sending Abigail to meet him, and with her Wisdom to stop him from going on in a sinful Way. Sure we have much more Reason then to thank God for our Parents, who directed us into the good and right Way; blessed be God that sent them, and Blessed be their Advice, and blessed be their Memory.

3. We must own the Goodness of that Way of Religion and serious Godliness, which they chose, and wherein they walked even to the End, till they finish'd their Course. We call them Blessed, in calling that Blessed which they so highly valued, and valued themselves by; in calling Religion's Ways, Ways of Wisdom, and those Ways of Wisdom, Ways of Pleasantness. It is a great Matter to us in the Government of our selves, who we call Blessed, whom we think well of, as in the best and most desirable

desirable Condition; whose Sayings we approve, and with whom we wish to take our Lot; even *Psal. 49. 13.* Balaam desir'd to die with the Righteous, and have his End with them, but we must think it desirable to live with the Righteous, and have our Way with them. The Fundamental Error of a Carnal World is, that they call the Proud happy whom God resists, *Mal. 3. 15.* and bless the Covetous whom God abhors, *Pf. 10. 4.* They think Worldly People that have abundance of the Wealth, and Mirth, and Gaiety of this World, are the only happy People; now it is necessary that this Mistake be rectified, as the Psalmist rectifies it, *Psal. 144. 6.* where he owns it to be the Sentiment of the most, *happy is the People that is in such a Case,* that live at ease and grow Rich, but pronounceth it his Sentiment that rather, *happy is the People whose God is the Lord.* There is then Hopes of young People, that they will do well, when they call their Godly Parents Blessed, and reckon that though they made no great Figure in the World, were not dignified with pompous Titles, did not raise Estates, nor obtain a Name like the Names of the Great Ones that are in the Earth, yet they were truly Honourable, truly Happy.

(1.) We must reckon that they were truly Honourable; and value our selves more upon it that we are a Seed of Saints, than if we were a Seed of Nobles: This will quicken us to pursue Honour in the same Way in which they obtained a good Report: Though there were those perhaps of the Fools in *Israel* that might reproach and despise them, and say all Manner of Evil against them for Christ's Sake, yet we must reckon it was their Honour, and Honour enough, that they were accepted of God, respected and valued by all wise and good Men, and perhaps made manifest also in the Consciences even of those that were bad; and even the Reproach of Christ was their Praise, their Riches, *greater* *Heb. 11. 26.* *Riches than the Treasures in Egypt;* 'tis an Honour to be dishonour'd for Christ, much more to *As. 5. 41.* be lov'd and esteem'd for his Sake; they that live and die in Christ live and die in Honour: Do we believe this? Let us then but have the same Honour our

Godly Parents had, a Name for that which is Good with those that are Good, the Honour of doing Good in a low and narrow Sphere, and we covet not to make a fair Show in the Flesh.

(2.) We must reckon that they were *truly Happy*, Happy in the Enjoyment of themselves, and of what God had given them in the World; happy in the Quiet and Repose of their own Minds, and happy in the Prospects of better Things in the better Country. We have Reason to say, That the Ways of God and Godliness in which our good Parents walked were good Ways, Ways of Pleasantness and Peace, that the Yoke of Christ is easie and gentle, and very sweet; they told us many a Time, and abode by it to the last, that they had found the Lord Jesus a good Master, and his Work good Work, even its own Wages, and a present great Reward of Obedience in Obedience: Let us set to our Seal that this is true, and account that true Holiness is true Happiness, for in Heaven where there is the Perfection of Happiness, there will be the Perfection of Holiness; and let us account them happier in the Love and Favour of God, the Comforts of the Spirit, the Testimony of a good Conscience, and the Earnests of Eternal Life, than if they had had all the Delights of the Sons and Daughters of Men, and the peculiar Treasure of Kings and Provinces: And let us put it for the same Happiness by following them as they follow Christ.

4. We ought to be very *sensible of our Loss*, when such Parents are removed from us: If we call them *Blessed*, we call them *Blessings*, and reckon that we were greatly blessed in them while they were continued to us, and therefore that now they are removed, the Hand of the Lord is gone out against us, and he is contending with us; it concerns us therefore to accommodate our selves to such a Providence, to bear the Rod and him that hath appointed it, to understand the Meaning of it, and answer his Intention.

(4.) Wherein we have been in the least defective in our Duty to our Parents or other Relations, when they are removed from us, that's a Call to us, a loud Call

renew

renew our Repentance for it, and to pray for Pardon in the Blood of Christ. This is a Time to *bring to Remembrance*, 'tis Sin that provokes God to take our dear Relations from us that were Comforts to us; and therefore when we mourn for Death, we must mourn for Sin, for *the Wages of our Sin is their Death*.

(2.) We ought by it to be minded of leaving the World too, for we are not better than our Fathers; they are gone, and we are going, drawing after them apace; *thou shalt be gathered to thy People* (saith God to Moses) *as Aaron thy Brother was gathered*, we must leave the World, as our Parents left it; let us therefore learn of them to die, and let their Removal to the Grave help to make it the more familiar to us, and engage us to converse more with it, that we may get more ready for it.

(3.) Now we want our Parents to pray for us, God calls us to pray so much the more for our selves and for our Children: Now we want them to instruct and advise us, we must meditate more in the Word of God, that best of Counsellors, and keep a stricter Guard over our own Hearts and Ways, that thus we may the less feel the Loss of them.

5. We ought to *think much of that happy State to which our Godly Parents are removed*. We must call them *Blessed*, not only for what they were, but for what they are; think and speak much of the Blessedness of that World into which God has now sent for them from this World of ours. We have a great deal of Reason to be confident of this very Thing, that now they are absent from the Body, they are at Home with the Lord. Call them *Blessed* then, *Blessed* indeed, for they are not only at rest from all their Labours, but are *enter'd into the Joy of their Lord*. In this Sense it may be ask'd, *Your Fathers, where are they?* (*Zech. 1. 3.*) your Godly Parents, Ancestors, and Friends that are fallen asleep in Christ, *where are they?* And what a Comfort is it to think where they are; not lost, not perished, not cast as they suspected concerning *Elijah*, upon some Mountain, or in some Valley: No, though we are much in the Dark concerning the Particulars of the State of separate Souls, yet we are sure in general, that to them to whom to *live*

was Christ, to die will be Gain: *Where are they? Why, they are where they are perfectly and perpetually Blessed in the immediate Vision and Fruition of God within the Veil, infinitely more happy where they are, than where they were. Where are they? Why, they are in the Mansions of Light and Bliss, that are in our Father's House above, in the New Jerusalem, in the Paradise of God, where they hunger no more, nor thirst any more, neither doth the Sun light on them, nor any Heat: They are in the best Company, employed in the best Work, and enjoying a compleat Satisfaction. Where are they? Why they are where there's no Complaints, nothing to interrupt their Communion with God, or cast a damp upon their Spirits: Death has done that for them which Ordinances could not do, has perfectly freed them from that Body of Sin and Death which was here their constant Burthien: and hath set them for ever out of the reach of Satan's Fiery Darts, which were here their Terror? The Spirits of the Just are there made perfect, beyond the Perfection of Adam in Innocency, for they are immutably confirm'd in it. Where are they? Why, they are where they would be in their Centre, in their Element: They are where they have long'd to be, in that blessed State towards which while they were here, they were still reaching forth and pressing forwards. Let us then rise up and call them Blessed; for Blessed, thrice Blessed are the Dead which die in the Lord.*

And this will be of Use to us,

(1.) To comfort us in Reference to them now they are gone, for we sorrow not as those that have no Hope, blessed be God we do not. *Daughters of Jerusalem weep not for me there is no occasion for it: While our Friends are here with us in this Vail of Tears, it is our Duty when they are in Distress to weep for them, for therein we weep with them, and it is our Duty to weep with them that weep, but they need not be wept for upon their own Account, that are not only not weeping, but have for ever taken their Leave of weeping, and have all Tears wiped away from their Eyes. While one Member suffers, 'tis fit all the Members should suffer with it; but if that Member be honour'd, let all the Members think themselves honour'd with it; if ye loved me ye would*

would rejoice, because I said, I go to my Father. While we are here in the Dark and at a Distance, they are made nigh, and see Face to Face: While we are struggling with our Difficulties, and groaning under our Burthens, without are Fightings, within are Fears, they are easy and safe, and abundantly satisfied.

(2.) To encourage us in our Christian Course, Work, and Warfare, let the Consideration of that happy State into which they are gone before, make us always to abound in the Work of the Lord, because our Labour will not only not be in vain, but will be abundantly recompens'd: In due Season we shall thus reap, and therefore let us not be weary in well Doing. If we sow to the Spirit as they did, we shall reap Life everlasting as they did. Say then, we will go with you, for we have heard God was with you, and we believe you are with him, and therefore let nothing turn us from following after you.

6. We ought to tread in the Steps of their Virtue and Piety, and imitate them in every Thing that was Praise-worthy: To commend that which was good in them, and not to copy it out into our own Hearts and Lives. To commend the Way they walked in, and not to walk in it our selves, is to give our selves the Lie, and out of our own Mouth shall we be judged. Are not we under the same Obligations to be Religious that they were? Is it not as much our Concern as it was theirs? Are not we as much bound to serve God and our Generation in our Day, as they were in theirs? May not our Children expect we should take the same Care of them, that our Parents did of us, let them as good Examples, and pray as much for them? Let us resolve then to walk in the same Spirit, in the same Steps, and in the Strength of Divine Grace to follow them who are now through Faith and Patience inheriting the Promises, and endeavour not to come behind in any Gift, in any Grace, in any Duty.

We are concern'd thus to follow them.

(1.) In pursuance of the good Education they gave us, they laid a good Foundation by the Lessons they taught us, the Counsels they follow'd us with, and the good Exercises they trained us up in; let us therefore while we live, be building upon that Foundation, till the Top-Stone be at length brought

28 A SERMON preach'd on the, &c.

brought forth with Shouting. We have been led into green Pastures by still Waters ; let us then by our Holy Strength and Serviceableness praise our Keeping, and commend our Education by living up to it, and giving the like to our Children, and thus call them Blessed to whom we owe so great an Advantage.

(2.) In compliance with the good Example they set us, and in Conformity to that, by which the Instructions they gave us, were both *explain'd* and *enforc'd*, and we were both directed and encourag'd in the Way of our Duty. 'Tis the Praise of all the Godly Kings of Judah, that they *walked in the Way of David their Father, and turned not aside.*

(3.) In kindness to the World we now live in, and the Generation in which our Lot is cast. There's a great Gap made by the Removal of good People, let us endeavour to fill it up, by doing good in the Place where God has cast our Lot, as they did that are gone ; that it may be said while we survive they are not gone, but they still live in us.

(4.) In Expectation of the Bliss of that World they now live in. Their serious Piety was found unto Praise, and Honour, and Glory in this World, and will be much more so, at the appearing of Jesus Christ ; let us therefore having an Eye to the same Joy set before us, run with Patience the same Race set before us ; let us proceed with holy Vigour and Resolution, and persevere with an unshaken Constancy ; we serve the same Master, have a Promise of the same Spirit, and a Prospect of the same Recompence ; let every one of us therefore, Heb. 6. 11. *Shew the same Diligence unto the full Assurance of Hope unto the End.*

F I N I S.

BOOKS Printed for J. Lawrence, at the Angel in the Poultry, J. Nicholson, at the King's Arms, J. and B. Sprint, at the Bell in Little-Brittain, and N. Cliffe and D. Jackson, as the Bible and Three Crowns in Cheapside.

F O L I O.

MR. Pool's Annotations on the Bible in 2 Volumes.

Mr. Charnock's Works in 2 Vol.

Mr. Baxter's Practical Works in 4 Vol.

Mr. Matthew Henry's Exposition on the Old Testament, in Four Volumes, the last now in the Press.

Flavel's Works in 2 Vol.

Burkitt on the New Testament.

Mr. Cotton Mather's History of New-England.

Mr. Clarkson's Works.

Watson's Body of Divinity.

Q U A R T O.

Flavels Fountain of Life.

———Method of Grace.

A Discourse of the Nature, Office, and Ministry of Angels.

Baxter's Life of Faith.

———History of Councils.

———Episcopacy.

———English Non-conformity.

———Apology for the Non-Conformists.

Mr. Larrimer's Apology for the Non-Conformists, and Defence of it against Goodwin.

O C T A V O.

Dr. Edmund Calamy's Abridgment of Mr. Baxter's Life.

———Sermons of the Inspiration of the Holy Scriptures.

Showers on the Sacrament, in 2 Parts.

Rogers's Discourse of Trouble of Mind.

Sylvester's Sermons on the Twelfth of Hebrews, in 2 Vol.

Dr. Oldfield of the Improvement of Reason.

Coleman on the Parable of the Ten Virgins.

Allen's sure Guide to Heaven, with Cases of Conscience, and other Additions.

Burkitt

A Catalogue of BOOKS.

- Burkitt of Baptism**, just reprinted
Mr. How's Living Temple in 2 Vol.
 ——— **Of Thoughtfulness for the Morrow.**
 ——— **Redeemer's Tears over lost Souls.**
 ——— **Redeemer's Dominion over the invisible World.**
 ——— **Of the Trinity, Complear.**
 ——— **Of Self-Dedication.**
 ——— **Carnality of Religious Contentions.**
 ——— **Dr. Bates, Mr. Adams, and Mr. Mead's Funeral Sermons.**
 ——— **Charity in Reference to other Mens Suits.**
 ——— **Of Union among Protestants.**
 ——— **Of Patience in Expectations of future Blessedness.**
 ——— **Yield your selves to God.**

Designed for the Press these Six, now out of Print.

- **His Blessedness of the Righteous.**
 ——— **Discourse of God's Preſcience.**
 ——— **Sermon on Mr. Baxter's Funeral, and on the Death of Queen Mary.**
 ——— **Right Argument with God in Prayer.**
Flavel of the Soul.
 ——— **Of Providence.**
 ——— **Navigation Spiritualiz'd.**
Lawson's Theo. Politica or Body of Divinity.
Owen's History of Images and Image-Worship.
Lawrence's Parents Groans over their Children.
Mr. Nath. Tayler's Practical Discourses.
 ——— **His Answer to Sherlock of Church Communion.**

T W E L V E S.

- Henry on the Sacrament, and all his other Pieces.**
Allen's Alarm to the Unconverted.
 ——— **His ſure Guide.**
Berry's Hymns.
Lawson's Magna Charta.
Doelittle's Catechiſm.
Vincent on the Aſſemblies Catechiſm.
Life of Mr. James Owen.
Watts's Hymns.
Doelittle's Sufferings of Chriſt.
Clark's Concordance.
Catamy of Vows.

world.

neral

ness.

in the

nion.